

Light of Truth

VOL. XXI.

JULY 17, 1897.

NO. 3



DR. BARADUC.

An Exponent of the
philosophy of Life.

HARPER ILLS. SYN. COLSON

Palmistry

Persons desiring information on subjects connected with this department will address their communications Editor Palmistry Department, Light of Truth Publishing Co., 313 to 315 N. Front St., Columbus, O.

PALMISTRY.

I had the extreme pleasure during the past week of assisting in the exposure of one of the most glaring cases of humbug I have ever run across. A man calling himself Prof. Cairo, a name which was evidently designed to confuse the public as to his identity with Cheiro, opened in Columbus, and in large advertisements told of his wonderful powers as a Palmist. I went to him to have my hands read, and was electrified when he asked me to write my name, age occupation and names of two business associates on a piece of paper. Now I wish to say right here that when a Palmist asks this of you, he is not going to practice Palmistry on you, for it is entirely unnecessary to do anything of the kind, for a man who relies on the hands themselves, to do his work. However, I wrote on his paper a fictitious name, age, occupation and business associates. He gave me a small card having the cut of a hand on it, and told me to compare it very closely with my own, and see if I could find any similar lines. While apparently examining his card I watched him very carefully, and saw him brush the paper I had written on into his lap and could hear him rattling the paper as he unfolded it. After a few moments, during which he shaded his eyes with one hand and read the paper in his lap, he took my hand, and without examining it closely at all he told me all the wrong facts I had written on his paper. He attempted nothing from the hands themselves, is just such performances as this which have put all the occult sciences into disrepute, and made those who did their work honestly a world of trouble. It is the duty of all who believe in the genuineness of all the phenomena which good operators produce to assist in exposing these frauds whenever the opportunity offers. It will not help the cause to be dishonest. We have no cause if it is built up of sleight-of-hand and deception. What can be done honestly is wonderful enough, without resorting to fraud and deception. One of the daily papers took up the case of Prof. Cairo, and after sending a number to him, all of whom were posted to watch him, they published a full page exposing the deception. To all brothers and sisters in the occult field, I say let us turn in and drive out the rascals. Just that much sooner will the world come to accept the secrets of the occult forces operating around us. My correspondents from this department are very numerous, and I am delighted to hear from them all. N. M. J. sends a poor pencil sketch of a hand, and says the date of birth is unknown and the early life a mystery. I can only say to N. M. J. that the poor sketch reveals no hint of the matters written about.

F. C. M. sends a miserable pencil sketch and asks questions. I can do nothing with such material. Don't think that a Palmist needs nothing to work with. Send good impressions and get good answers. This saves your time and mine.

Miss S. E. J. asks how good impressions can be taken to send to this department. I give below a way which,

if followed closely, will get impressions which will show every line and detail.

DIRECTIONS FOR TAKING IMPRESSIONS.

Take a sheet of white paper, fool's cap size.

Take the chimney off your lamp and turn the wick up high. Thoroughly smoke one side of the paper until it has a fine, even coat of lampblack. Take the hand, and holding it open, with the fingers comfortably apart, press it firmly on the paper. Do not press too hard. Holding the hand steady in this position, have some one with a sharp, long pointed pencil, mark the outline of the entire hand and fingers. Do not press too close to the fingers to distort the joints, and do not fail to show joints where they exist. Try and get the exact shape of fingers and thumb.

Then lift the hand straight up without blurring the impression. Take the liquid in the bottle and gently spray it over the impression, which will "fix" it so it will not blur, and can be mailed safely. Get a good impression before using the "Fixative." After you have the impression "fixed" take your lead pencil and mark over any lines that may not have been brought out strongly enough, taking care not to make them any larger or longer than they really are in your hand. Take care to mark on the impression all lines on the side of the hand from little finger to the wrist. The better the impression the better the reading which can be had. If you follow the above directions carefully, you can make a good impression.

1. Send impressions of both hands.
2. If your palm is hollow and you can not get a good impression of it, fold a small handkerchief so that it will form a square a little larger in size than the center of your palm. Put this under the impression paper so that it will form a raise when your palm is pressed down on it. If you do not press too hard you can get a good impression.

3. Send time of your birth, day, month and year.

4. Describe your nails: whether long, flat, curved or very short. Also color.

5. Remember, I have nothing to guide me but the material you send me. If you send me a poorly taken, blurred impression, very little can be done with it. If the impression is clear and well taken I can send you a good reading. If the first few impressions you take are not good don't get discouraged, keep trying, you can get good ones if you persevere. Don't send me the impressions until you get good ones.

These directions are as I send them to my mail patrons. These patrons have sent me the fee for a full reading and with the instructions I send a bottle of Fixative. This you can secure at a store selling artists' materials or a druggist can make it for you, using white shellac, cut with alcohol. In the future I must ask those who ask questions of this department to send me good impressions and not pencil sketches. The work of Palmistry is so delicate that from these pencil sketches no ideas can be gained. I present this week a reading of the hand of K. K.:



Your photos and impressions are before me. From what I can see of your make-up, there is no reason why you should not have success and happiness in life. I shall tell you some characteristics that may aid you in accomplishing this end. And right here I wish to say to you that many who consult me do not follow my advice, they take it lightly and make no effort to strengthen weak places. After it is too late they wish they could retrace their steps. I shall give you plainly what your hands reveal, and you can use it as you will—only be sure of this, that every word I tell you is true. In the first place you are very ambitious; you have a great desire to rise in the world, to accomplish much. You have a strong sense of honor and a love of nature, flowers, birds, trees, and beautiful scenery. Amid such scenes you are elevated and uplifted, and desire to do something notable. With your nature you could be fervently religious, but your forefinger shows that you will wish to investigate too much and too many religions, and in the end, if you are not careful, you will wind up an agnostic. This, however, I do not predict for you, from the fact that you have most excellent reasoning powers. To a large degree, judgment, prudence and caution, and logical faculties are your possession, and these will aid you in settling your religious beliefs. You have, however, and here is one of your greatest faults, the lack of will power. You very often know what is best, you can reason out all right, but you lack the will to push your ideas to their best results. This is really the weakest part of your character, it is the stumbling block in your path, and if you will drive this home to your inmost mind to such an extent that you will always remember that lack of will, will be the rock on which you will founder, this reading will have done all you could ask. There is this about you in this regard, if you make up your mind you can exert very strong will, but not knowing your weakness you are liable to drift along, waiting to accomplish great things in life, but failing to persevere with an iron will what you start out to accomplish. You are sensitive and your feelings are easily wounded, and this sensitive disposition has made you fearful that you would hurt others, and you are too liable not to be aggressive enough. Then, too, you lack self-reliance. You often feel perfectly sure that you are right, and yet you are not quite sure, and often rely on the advice of others when your own judgment would have been much the best. I hope you will not think I am criticising you too much, but I am trying to tell you what will help you when you know it, not what will please your vanity or amuse you. You are a very generous man, you will help your friends, and no one will be turned hungry from your door. You must cultivate self-confidence or this very gen-

erosity will enable designing people to impose on you. One of the greatest lessons of your life must be, when to say no. There is another thing you must avoid. Never allow anyone to induce you to play a game of chance. It would not take much to make a gambler of you, and you need to steer clear of all temptations in this direction. You have a very warm heart, one which can love devotedly, but it leans a little too much to the sentimental side, and the tendency will be that you will be disappointed in your ideals. You will forget that the one you love is human, and you will be disappointed when you find it out. You will have at about 45 most serious heart disease, and as you near that age you must make every preparation to be careful of your health, and especially anything that will be liable to bring on heart trouble. If you find any signs of heart trouble consult your doctor about it at once. As to your head you will have little trouble there; it is a good, common sense, practical head, and you can trust it thoroughly. It is strong enough to give you ability to command yourself, and you can strengthen yourself where I have shown you weak. You have quite a goodly amount of sexual passion, and this, with your tendency to be sentimental in affections should warn you to be on your guard in all affairs with women. This is especially necessary for the next few years. You have the "Croix Mystique" in your hand, which shows you to have a love of occult sciences. You have not the nervous temperament of a successful, genuine medium. I have examined the hands of all the leading mediums and it would require severe training for you to become a sensitive. I have seen in my examination of the hands of successful hypnotists many of your type. You can acquire that art without much trouble. And now, my friend, I have dissected you somewhat minutely, but in a kindly spirit. I have pointed out your weakest places that you might strengthen them, and I sincerely hope you may be benefited. Do not let yourself be pulled hither and thither; stick to your business, make it succeed over all obstacles; bring to bear on your daily life all the force and energy with which God has endowed you, and my opening prediction for you will be verified. You will have success and happiness. But it is going to require that you strengthen yourself in some needed spots, and this is what I hope you may do, aided by Palmistry.

This department Light of Truth is securing for the benefit of its readers. In it all questions affecting Palmistry are answered by me, as fully as the material sent admits, and the occasion of the inquiry seems to justify. I invite all who are interested in Palmistry and want to ask questions to write me fully. There is no charge for an answer from this department.

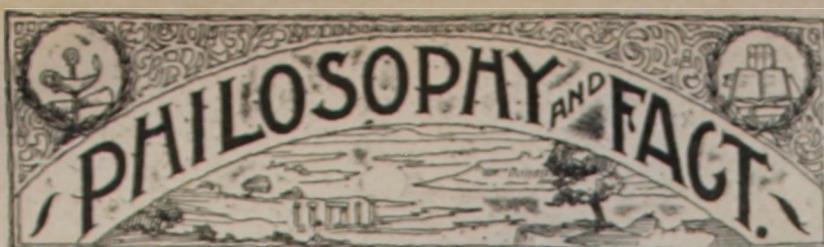
CHEIRO, JR.

New Crusade: A three months' subscription with premium. See advertisement elsewhere.

MODERATION AND GENEROSITY.

It is related of Hasan, the son of Ali, that a slave who having once thrown a dish of boiling water on him as he sat beside the table, and fearing his master's resentment, immediately fell on his knees and repeated these words: "Paradise is for those who bridle their anger." Hasan replied, "I am not angry." The slave proceeded, "and for those who forgive men." "I forgive you," said Hasan. The slave however, finished the verse, adding, "for God loveth the beneficent." "Since it is so," replied Hasan, "I give you your liberty and 400 pieces of silver."

See adv. of choice literature.



BORDERLAND REFLECTIONS.

By Lyman C. Howe.

"We shall progress all the more surely if we abstain from wasting precious vital force in worrying against the provoking materialists, on the one hand, who close their eyes to the plainest facts, and against the not less provoking Spiritualists, on the other, who are so sure of their conclusions as to be sublimely indifferent to the duty of supplying evidence for convincing other people."—Borderland, January, 1897.

I think this presentation of the case is just to all sides. The sublime confidence in what we know—or think we know—has often been manifested in a bigoted conceit, that spurns all efforts for deeper knowledge, or more thorough research in the domain from whence we imagine we have all there is to know. The frequent flings at the Psychic Research societies and their critical methods and careful hesitancy in pronouncing conclusions, is evidence against us. Of course we know that much of the ground now under culture by these researchers has been thoroughly investigated by methods equally as exacting and scientific, many years ago, and often repeated, and to those who have settled the question for themselves, after witnessing all the phases of phenomena, many times under a great variety of conditions, it is "provoking" to see men of high scientific pretensions act and talk as if the subject had but just come up for investigation and they were opening a new field of wonders to the world and asking our attention to some strange happenings which seem to imply that there may be life beyond the grave. But we should remember that we are more fortunate than they, and that comparatively few have settled this great question of immortality by experimental methods, or reasonings predicated on facts, and that the great majority of Spiritualists take it more on faith than on demonstration. True, they claim to know, but when the claim is tested it is found that their knowledge is wanting. For instance, they will tell you of certain phenomena they have witnessed at some specified time and place, in presence of a certain professional medium. But you tell them you have witnessed the same and detected the trick, and further that the same medium has confessed that he had been playing on the credulity of the people for gain.

And you sustain your objections by direct proof. Now, if this convert has had no better evidence than that, and has been a confirmed Spiritualist ever since he witnessed those phenomena, which are shown to have been fraudulent at other times (and presumably so at all times), what does he know of the unseen world and its inhabitants? Still he believes that whoever else may have been deceived what he witnessed was genuine. Very well. It may have been so. A good medium may give honest manifestations at one time and at another, finding his psychic powers weak, resort to tricks. But, unless the investigator is able to distinguish by some infallible guide, between facts and frauds, when appearances and conditions are identical, he must either relegate all to fraud, after proving a part to be such, or take it on faith.

In such case no one may question his right to believe the medium honest and the phenomena what he takes them for. It may be fortunate for him if he can do so. But, in such case, what does he know? It appears to me that fully 99 per cent of the open Spiritualists of this country believe on what to them appears proof, and is therefore to them satisfactory, and not more than 1 per cent can truthfully say, "I know that spirits communicate with the denizens of earth." Until we shall know we cannot say it is demonstrated to the majority who believe it; but only to those who have with pains-taking care and exhaustive application eliminated every doubtful factor in the problem and settled the question. As scientists settle every other question (if they settle it at all) by demonstrations that admit no faith, belief, guesswork or personal preference or prejudice as possible factors in this equation of worlds, seen and unseen. Since so large a field is left open and so many millions cannot, if they would, accept our claims of knowledge without themselves having scientific proof, such as the vast majority of public mediumship does not offer them, why should we not hail with enthusiasm these Borderlanders who are laying foundations in bedrock for the building of faith that shall be more than faith, for a class of people who are not attuned to our ways, and have a disrelish for the kind of demonstrations that satisfy us, and may even have no ability to grasp the evidence which to us is so clear definite and certain. Some months ago the Light of Truth published a direct and very emphatic denial of the statement which had been made, in good faith, that the Hon. Lyman J. Gage was a Spiritualist. In that denial he made a rather uncomplimentary fling at Spiritualism and virtually called us all dunces who believe in spirit communion. Mr. Gage is a man of unquestionable ability in the ways in which his mind has been trained, and to call him a fool because he cannot see the evidence which is so clear and certain to us, would not only be impolite, but illogical and narrow. We would show ourselves as blind and inconsistent as we think he is. In Borderland No. 2 (April, '97) his position is more extensively stated. To be explicit, let us have it verbatim from Borderland (page 117): "Mr. Gage is an earnest investigator. For years the study of psychical phenomena has been a sort of fad with him."

He is a corresponding member of the London Society for Psychical Research, and is a regular reader of its transactions. Mr. Gage's own study of the fascinating subject has strengthened his conclusion that the supernatural plays no part in the production of the phenomena which are the stock in trade of the Spiritualists. "I do not believe in Spiritualism," he said. "I wish I could. But I think it is well worth while to investigate and classify individual experiences of automatic mental action, thought transference, telepathy, alleged apparitions, etc., and subject them to scientific tests." . . . "For my part, the further I look into these things the better I am satisfied that any explanation of them is more rational and more justified than that of the instrumentality of spirits, of astral bodies, or of any supernatural power."

Many who lean on the judgment or opinion of reputed great men will be influenced — hypnotized — by reading

this expression from Lyman J. Gage. They will reason that if such a man, after critical study of phenomena, finds no evidence of spiritual agency in them, Spiritualism must be an hallucination, a beautiful dream, a tremendous mistake. But equally as great minds, after studying the facts and experimenting far more exhaustively than Mr. Gage, have arrived at the opposite conclusion. Mr. Gage is a financier, with a kind of all-around intellectual nature, and a good mind. But he may lack in the ability to grasp the relations of psychic facts and the logical bearings of strange phenomena, as some splendid intellects lack the ability to sing, others to write, others to appreciate poetry, and some to discriminate the colors of the rainbow.

It seems probable that he has never investigated Spiritualism *per se* through the wonderfully varied phenomena that for 49 years have been startling the thoughtful who have come within the range of their vibrations. But he is one of many thousands who need the proof, and who may find it, further on, by means of the interest excited in cognate phenomena, and his demand for scientific methods is legitimate; and while we have a liberal quota of the ablest scientific thinkers in the world, who have examined the subject and found the claims of Spiritualism the only solution that meet all the facts, we yet need a more extensive discipline of the many who accept it, and therefore should encourage every ally that offers exact study and logical conclusions, that our faith may become a scientific demonstration acceptable to the whole world. It is well for us to be "sure of our conclusions," but not so irrationally conceited as to be "sublimely indifferent to the duty of supplying evidence for convincing other people."

True, we profess to furnish such evidence; but we should not forget that the kind of evidence that satisfies us may seem inadequate to others; and hence not seek so much to multiply facts as to justify the facts we possess; or, rather, in the reproduction of phenomena to eliminate all the doubtful factors that have caused critics to stumble or turn away. It is the certainty of facts first, and then their nature and interpretation that we need to improve. Borderland is our land; and Spiritualism is the mighty ocean of truth of which Borderland is a fertile shore, with its white pebbles of truth, its shaded vistas and rosy mornings, its twinkling twilights and moonlit grottos, its flower-wreathed islands of love and promise, its hallowed circles and mystic echoes, its distant hills crowned with the cloud-mist of the Valley of Death, and a limitless maze of magical suggestions that hover over the horizon where the eternal tides beat in the soft pulses of the ambient air, and the music of eternity swells the anthem of progress over the dimpled margin of the voiceful sea as the Angel Pilgrims mingle in the scenes, and our human hearts reply with the sweet thanksgiving of overflowing love, joy and communion that echo from world to world, sphere to sphere, and eternity to eternity.

LYMAN C. HOWE.

Self-knowledge is the key to truth, and all that man will ever know of God is what he knows of himself. — *Psychic World.*

"In Higher Realms" is just the book for the new convert who desires to learn the first principles of Spiritualism—the primary lessons in its philosophy and phenomena. It begins with the death of a mortal (synonymous with birth of the spirit) who tells his experience of dying and what follows, including a description of the lower and higher Spiritual spheres. Price 25 cents.

A SIMILITUDE.

"An individual's thought sphere is made up of his or her thought emanations, and what is attracted from without consciously or otherwise."

In a well ordered house or establishment there is a deliberated purpose for the presence of each article, whether the handiwork of the inmates or others, from the basement on up to the attic, and each occupies a suitable place in its department; hence one would never come in contact with things in the parlor that should grace the attic. In houses where there is an absence of judicious selection or skill to preserve this order; where the housewife or business head is governed largely by impulse or momentary attraction, inconsiderately ignoring needs and adaptability, we find all sorts of things massed here and there; left often as introduced, and producing an unpleasant, crowded effect, culminating in accidents, untidiness and confusion. Here we find many waifs in this small world; now forced into one place, then in another, for the purpose does not seem to extend beyond the impulse of the now, consequently one is continually bringing up against unexpected things, and though a day tour might add amusements and bruises to the experiences, one would not be brave enough to undertake it at night without a guide.

Another person may be judicious and systematic in the selection and arrangement of furnishings in the material establishment, but the mental sphere be as confused as the material one of the first mentioned. The thoughts throng the mind—a medley mass, without apparent purpose—a suggestion of something, an impulse from somewhere, that occupy and push aside those necessary to the successful accomplishment of present work, inducing, as in the former instance, accidents and unpleasantness, and so mixing the thoughts of the various departments of mind that the spirits of associates, if unguarded, are bruised and wearied with collision with these out-of-place thoughts.

As the material housewife may throng the home with guests to the detriment of herself and family, so the individual will often take home a multitude of thought intruders, and turn the mental establishment topsy turvy, producing conditions there that neither a journey or an M. D.'s skill can correct immediately.

As we exercise judicious selection in material furnishings in a well ordered home, also care in placing and keeping them in order, if wise we will do similarly with the thought sphere; classify thoughts, then exercise through attention a choice and direction in their connection, whether original or otherwise, and ignore, for the time, all that come as intruders, because irrelevant to the purpose, subject or work necessarily engaged in, for only as the mind is concentrated upon the object and details of accomplishment can the best results be obtained. A gem of thought may flit in, but set it aside for future consideration if the present is occupied, for if the ego is charged with its value it can be recalled at will.

The material expression is the a, b, c, the externalization of thought—an expression of the outline of a plan that is elaborated on the Spiritual plane and illuminated on the soul. In material methods or laws of action, we may note an outline of the mental or spiritual as mortal expression; so if we study the laws governing the best expressions in material connections, we will discover the key to the same in the thought and spiritual states connected.

LISLE E. SAXTON.

Twenty-five cents will secure three months' subscription and a premium worth 25 cents. See notices elsewhere.

GORRESPONDENCE

NEWS NOTES.

Will C. Hodge is at Cassadaga. Sir Wm. Crookes is the name now. Haslett Park camp opens July 29th. The Chesterfield camp opens July 23d.

The camp at Verona Park opens Aug. 7th.

Albert P. Blinn will enter the lecture field this fall.

R. G. Ingersoll will be at Cassadaga camp tomorrow.

The Summerland, Cal., campmeeting opens July 18th.

Maple Dell camp at Mantua, O., opens July 18th.

The Bangs sisters will be at Cassadaga next month.

Chas. Anderson, the "boy orator," is in Montecito, Cal.

Lucius Colburn has been lecturing at Huntington, Vt.

Mrs. Dr. Jas A. Bliss has removed to San Diego, Cal.

Mrs. M. J. Crihy is giving tests at Lake Brady camp.

Springfield, O., has had Maggie Waite for two weeks.

Gen. Coxey will speak at the Peoria (Ill.) camp Aug 12th.

J. Edward Bartlett has been lecturing in Haverhill, Mass.

Prof. J. J. Watson is located at 180 Columbus ave., Boston.

Mrs. Florence White leaves Boston for the camp on the 20th.

Miss Lydia W. Allen is defining Spiritualism in Houston, Tex.

Geo. P. Colby spoke at Le Roy, Minn., the latter part of June.

Hugh L. Moore is announced to be at Onset camp for this month.

Shalam, Dona Ana, New Mexico, is the name of the Oahspe colony.

Passing through Siam recently, Dr. Peebles was introduced to its king.

Emil Kolbe of 107 Ritter st., Berlin, is the new editor of the "Blaetter."

Madison, Me., will hold a camp meeting from September 3rd to 12th.

Thos. Smith has been lecturing at the Spiritual Temple, Anderson, Ind.

H. E. Freeman is secretary of the Arthur Hedges society of Lynn, Mass.

Mrs. S. E. Hall of Hudson street, Roxbury, Mass., will hold home circles.

The Haverhill Progressive lyceum has elected Otto Henckler as conductor.

The Buffalo Society for Psychic Research meets at the parlors of Mrs. Dr. Morris.

C. R. Waters (Box 156) is secretary of the Hornellsville, N. Y., Spiritual society.

Patriotic services were the order of the day at all Spiritualists' camps on the 4th.

The Spiritualists at Lowell Mass., will hold grove meetings during the heated term.

The Spiritual Endeavor society of Cincinnati has elected F. M. Donovan as its pastor.

Dr. W. T. Parker conducts the conferences at the Universal Spiritual church, Chicago.

Mrs. S. E. Hume of 31 Arch street, Providence, R. I., is holding Sunday evening services.

The First South Side Spiritualistic society of Chicago is the name of a new organization.

Mrs. E. R. Nickless is still in Portland, Me., and may be addressed at 215 Cumberland street.

THE LIGHT OF TRUTH.

The friends at Chicago had a picnic at Crete to start a fund for a home for aged Spiritualists.

The game of authors was invented by a Spiritualist—Geo. A. Bacon of Washington, D. C.

Miss H. H. Danforth, palmist, will be at Onset bay during July and at Lily Dale in August.

Mrs. E. Cutler, society organizer, may be addressed at Eden P. O., Parkland, Bucks Co., Pa.

For circulars concerning the Queen City Park camp address Dr. E. A. Smith, Brandon, Vt.

S. N. Aspinwall is about to resign from the presidency and management of the N. W. S. camp.

Mrs. F. M. Hurlbert of Cardinal P. O., Virginia, has opened a summer resort for Spiritualists.

Mrs. Hardinge Britten is ill at her home, "The Lindens," Humphrey st., Manchester, England.

Mrs. Georgia Hughes has been giving successful readings at the Onset local society's meeting.

Mrs. F. W. West of Los Angeles, Cal., recently developed as a clairvoyant, has been ordained.

Mrs. S. A. Crossfield of Muncie, Ind., has been speaking at Pennville, Ind., to interested audiences.

Hon. L. V. Moulton speaks in the interest of the N. S. A. at Harwichport, Mass., on July 28th.

Mrs. Hattie Summers will conduct the musical exercises at the Grand Ledge, Mich., campmeeting.

A three weeks' Spiritual camp-meeting will be held at Garfield park, near Topeka, Kan., in September.

Judge Burns, a leading jurist of Deadwood, S. D., presides at the Spiritualists' meetings in that center.

Mrs. Nellie Brigham lectured at the Universalist church, Wilmington, Vermont, recently, to a crowded house.

The Occult Phenomena society of Brighton, Mass., has Mrs. G. M. Chapman as settled speaker and medium.

Buffalo, N. Y., last month, had Mrs. Bingham as lecturer and Mrs. Chase as test medium—the two working together.

The fourth annual convention of the Michigan State Spiritual association will be held at Lansing on the 10th of August.

W. J. Colville has arrived in England and may be addressed in care of "Light," 110 St. Martin's Lane, W. C., London.

The Arthur Hedges society of Lynn, Mass., will hold evening services at their hall instead of grove services on Sundays.

Cottage meetings and socials will be the order of the day in Springfield, O., till the reopening of the service season Sept. 5th.

Mr. and Mrs. Caleb Prince held services in Keene, N. H., on the 20th ult., the former lecturing, the latter giving tests.

Lake Brady camp opened with its usual large attendance. D. A. Herrick presided and Moses Hull delivered the opening address.

Portland, Ore., has a thought-exchange which meets at Mrs. Mallory's, 193 6th st., on Friday afternoons at 2:30. Admission free.

Mrs. Alice Gehring of 1526 Forest avenue, Cincinnati, was in Columbus last week, giving tests and holding seances for slate writing.

DeLand, Fla., has organized a society, the first in the state, it is claimed, and meets every Sunday at the homes of its members.

Mrs. Myers, trumpet medium, of 810 W. Liberty st., Cincinnati, has been giving successful seances in Payne, O., at the home of Mrs. B. A. Ball.

The camp at Riverside park, Grand Ledge, Mich., opens July 25, and continues till Aug. 22d. Dr. J. C. Batdorf will deliver the opening address.

Moses Hull is at the Winfield, Kan., camp, where he remains till the 22d. Then he goes to Topeka for three days, then to Clinton for ten days.

Mrs. Cora L. V. Richmond will be at the Peoria, Ill., camp tomorrow. Next Sunday she serves the Freeville, N. Y., together with Lyman C. Howe.

The Spiritualist Union of Eastern Indiana are preparing for a large grove meeting on their annual, Sept. 4th. Particulars by W. S. Gray, Pennville, Ind.

Mrs. M. L. Gillette and Mrs. A. M. Ivey will be at Lake George, N. Y., the two weeks following July 15th. They will attend Cassadaga camp from Aug. 1st to Sept. 1st.

The Missouri Camp association has deferred its contemplated campmeeting till next season. A grove meeting will be substituted. Time and place to be announced later.

The Children's Progressive Lyceum at Cassadaga camp, we are glad to announce, will be under the personal direction and leadership of Miss Annette Rittenhouse of New York.

Among the mediums at Lake Brady camp are M. Murray, telegraph; F. Tabor, materialization; D. A. Herrick, trumpet; Mrs. J. Donovan, slate writing, and Charles Barnes, trumpet.

Rev. W. W. Hicks expects to open a class at Lily Dale in esoteric philosophy, including Yoga, studies in Srimad Baghavatam of the Hindus, and the Sudharma Pundarika of the Buddhists.

Mr. and Mrs. Folsom, who have just closed a year's engagement in Springfield, Mo., are open for others. Address 987 Boonville st. Mrs. Folsom is a materialization, test and inspirational medium.

The M. V. S. A. Camp association has obtained a low railroad rate for its camp, and those contemplating a visit thence can receive the needed information by addressing M. H. McGrath, Secy., Fulton, Ills.

Prof. W. M. Lockwood of 98 Ogden ave., Chicago, has just closed a seven-months' engagement in the east and is now at home recuperating. He has accepted another like engagement for the fall in the same direction.

Mrs. N. M. Russel has been serving the Psychological society of Owosso, Mich., as test medium. The secretary, Mrs. M. E. Macallum of 814 Bradley st., will consider other engagements for the coming season. State terms.

The society organized in Chicago to erect a home for aged Spiritualists has the following board of officers: President Mrs. K. L. Smith; vice president, Mrs. P. Belke; secretary, Mrs. Lillian Brandel; treasurer, Mrs. L. Brandel.

Elijah Teach of Springfield, O., has developed as a medium for table tipping at a distance, even when the questions are asked mentally. He also takes spirit photographs. He was formerly a preacher in the M. P. church.

Secretary Zella Waite of Decatur, Mich., writes that the Spiritualists of southwestern Michigan had a reunion at Lake Cora on June 29th and election of officers for ensuing year. Next meeting same place, last Sunday in June, 1898.

Henry Crindle and Ethel Hodge of California have been holding materializing seances at the residence of Mr. Horine, Chicago. Will remain there during July and go to Clinton camp for August. They are attended by Frank P. Runyan.

The West Braintree (Vt.) Assc. had Mrs. E. Turner, of Montpelier during the whole of last season. Among others who gave their services to the society on special occasions are Dr. S. N.

Gould and daughter, Mr. L. F. Farrar and Miss Lillian Farrar.

Among the talent announced at the Grand Ledge camp are Mrs. Marion Carpenter, Mrs. Anna L. Robinson, Mrs. M. E. Root, Mrs. Julia R. Love, Mrs. N. M. Russel, Dr. A. B. Spinney, Dr. P. T. Johnson, Rev. Moses Hull, Dr. F. Shermerhorn and Hon. L. V. Moulton. Mrs. A. E. Sheets will preside.

The funeral of Miss Grace S. Atwood was held at her home, 166 Grove street, Watertown, Mass., on the 28th ult. The services were conducted by Mrs. L. P. Willis, a well known Spiritualist of Cambridge. The interment was made in Mt. Auburn cemetery. Deceased was 96 years old and had resided in Watertown for 40 years.

The Illinois Campmeeting association opened its session at Peoria fair and driving park on the 15th with the following talent: Cora L. V. Richmond, Mary E. Lease, J. S. Coxey, Dr. Alverado, Mrs. Ira Kayne, Dr. Benton, Mrs. S. C. Scovell and M. Theresa Allen. For particulars address Dr. C. T. H. Benton, 312 Fayette st., Peoria, Ill.

Transitions: Jessie McArthur Farley, of Amsterdam, N. Y. Edna Mackay, of Denver; Harry M. Prince, of Elm Hall, Mich.; G. W. Wilson, of San Jose, Cal.; Minerva Jane Martin, of Cresco, Ia.; A. S. Cross, Northfields, Vt.; L. Emerson, Barre, Vt.; Mrs. Hattie Cutts, Williamstown, Vt.; Mrs. Eunice Swallow, Manchester, Vt.; Miss Grace Atwood, E. Watertown, Mass.

TO KANSAS CAMPERS.

The Spiritualists and Liberal camp of Delphos, Kansas, will begin August 6th, and continue seventeen days.

J. S. BLANCHARD, President.
G. N. Richardson, Secretary.

LAKE SUNAPEE (N. H.) CAMP.

The camp meeting at this famous resort opens July 25th, with Mrs. Juliette Yeaw as speaker, and Mrs. Cunningham as test medium.

After August 3rd the following talent appear in the order named: Mrs. Sarah A. Wiley, Mrs. Carrie Twing, Mrs. Kate Stiles, W. A. Hale.

Among the entertainments are vocal and instrumental music, promenade concerts, fairs, illuminations, picnics, excursions, etc.

For particulars write for circulars to the secretary at Blodgett's Landing, N. W. H. WILLIAMS.

THE SOUTHERN CAMP.

Lookout Mountain camp meeting opened on Sunday, July 4th, with Mr. Jerry Robinson in the chair.

All the friends in the neighborhood had gathered to enjoy Spiritual services in the land of the sky.

Mrs. Jenny Hagan Jackson and Mrs. Anna E. Thomas entertained the guests with lectures, improvisations, psychometric readings and tests.

The camp opened with three sessions the first day. Every day had something of special interest to some body.

THE SUMMERLAND BEACH CAMP.

The fourth annual campmeeting of this section began at Millersport, O., on the 10th, and continues till Aug. 15th.

Among the talent engaged are Prof. D. M. King, Willard J. Hull, Mrs. M. E. Clemons, Mrs. De Long, Mr. Stephens, Mrs. L. H. Grove, Mrs. M. Klint and John Sutton.

Miss Jennie De Long will conduct the musical exercises.

Hotel accommodations boating, promenade concert, tests, and lectures. Admission 10 cents. Season tickets, \$1.

For particulars address J. S. Hussey, Secy., Millersport, O.



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TILLIE U. REYNOLDS.

Mrs. Reynolds is an inspirational lecturer, improvisatrice and psychometrist. Her home is at 1637 Sixth Ave., Troy, N. Y. She is well known in the eastern states and seldom without an engagement.

THE TILLY APPARITIONS IN FRANCE.

The Paris correspondent of London Light writes as follows on some remarkable apparitions considered recently by the "Societe d'Etudes Psychiques":

"The clerical tinge which was so strong in this society is now somewhat subordinated. The persistent effort of the ecclesiastical element to brand all the psychical phenomena brought before it as of demoniacal origin (whatever that may mean) has roused considerable opposition, notably from M. Gaston Mery, a journalist on the staff of the *Libre Parole*, and now editor of the *Echo du Merveilleux*, who has had several wordy duels with the Chanoine Brettes and the Abbe Gombault. At the annual meeting of the society the members elected Dr. Tison, head physician of the hospital of St. Joseph, as its president, and he has proved himself to be a most able and impartial chairman. The members include many well-known medical men. Considering their attitude toward hypnotic and psychological as well as psychical research, the members of that profession certainly show less conservatism than in England. Occultism is represented by 'Papus,' whose views are listened to respectfully and with considerable interest. It would certainly appear that under its present scientific direction this society will do useful work."

"At the June meeting M. d'Artiste read a paper with regard to the pre- vision of her coming death by one of the Sisters of Mercy who was burned in the recent fire at the charity bazar. He had collected evidence from the members of the institution to which she had belonged, showing that on the morning when leaving her convent she had asked for a special benediction, and announced that her calcined body would be brought back; that she would be burned alive. She had also spoken of this coming event on the previous day, but no particular attention had been paid to her words. She had announced two months previously that she would die soon."

"It may be mentioned here that the daily papers have also recognized that Mlle. Couedon had prophesied that a fire would occur in that district, in which many rich people would lose their lives."

"The society then considered the apparitions of the Virgin at Tilly. The Turkish consul at Paris, M. Mouttran, reported that he had been down to Tilly a second time in May. The first time he himself had seen the rain of luminous sparks, which the ecstasies say surrounds the apparition of the

THE LIGHT OF TRUTH.

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DUG UP \$4,000 IN GOLD.

From Port Lavaca, Texas, comes the following news item:

The rich black lands of Calhoun county are becoming famous for their productiveness, but until yesterday it was not known they were veritable gold mines, producing the metal with the mint's stamp on it.

Orson N. Jayne has a cotton field just above town on the west side of Linn's bayou. A night or two ago he had a vision in his sleep, a woman appearing to him with a ghastly cut running diagonally across her left shoulder to her right side, completely disemboweling her, who asked him "What he was worrying about."

He replied that hard times and loss of money were making him anxious and fearful of making a living for his family. She replied: "You have plenty on your land and there is no use worrying, and if you will begin at the west corner of your field and count off fifty rows of cotton and then go to another end of the row and step back thirty steps and dig, you will find enough to make you independent."

In the morning the vision was so clear that he followed the directions, and getting his plow and team turned up a furrow at the point indicated, when he found a 50-cent silver coin dated 1861, and dropping everything he brought it to town and showed it to divers persons, the writer among others, and was advised to continue his search. In company with Mr. James Sterry he went back and found \$3.75 more in silver, and the woman appeared and told him to dig more to the southwest. He and Sterry becoming alarmed left the place and did nothing more until next morning, when he unearthed \$4,000 in gold, all of the San Francisco mintage of the fifties.

Judge M. S. Manon, county judge, told The Post correspondent he had seen a handful of the coin and knew it was found. This has created a great excitement and is likely to cause a boom in farming lands near here. The only thing that is worrying people is the unfortunate woman and the strange partiality she is showing in making Jayne the beneficiary of her golden secrets.

QUARTERLY SUBSCRIPTIONS.

We are now ready to accept a three month's subscription to Light of Truth. Our reasons for the same were given in last issue.

New subscribers are offered an inducement in the shape of a special novel, entitled

THE PSYCHIC WORLD,

which book is worth 25 cents alone.

Those who subscribe now obtain this book and three month's subscription to Light of Truth.

Send 25 cents to Light of Truth Pub. Co., Columbus, O.

The Mead Cycle Company, Chicago, is the original house to sell reliable bicycles at low prices direct to the rider. They have built up a large business by their honorable dealings and have won the entire confidence of their customers. As is usually the case, they have many imitators who seek to share in the reflected light of the house which won its prestige by conceiving this popular idea and carrying it out. The Mead Cycle Company, Chicago, simply ask the public to believe that the house which leads and controls the best sources of supply is the best house to do business with.

Concerning "Spiritual Scraps" the Banner of Light says: "It is intensely interesting to all lovers of truth, as its facts furnish the Spiritualists some formidable weapons of defense whenever their faith is attacked by Christian or skeptic."

MISCELLANEOUS.

THE SPIRITUALIST WORKERS' TRAINING SCHOOL.

To the Editor: The last issue of your excellent paper has been read with interest by teachers and students of "The Spiritualist Workers' Training School." Words are inadequate to express their appreciation of the several articles bearing on the subject of education in connection with the workers in the field of Spiritualism. Your endorsement of the article from the pen of Rev. A. J. Weaver, one of our faculty, is of more value to us than you may know. In order to reach the public mind and impress it as we desire we not only need an occasional "little space" for a communication setting forth our ideas, but we must have the co-operation of those papers which represent our cause.

It is a well known fact that many of our oldest and wealthiest Spiritualists have little or no sympathy with those who favor the education of mediums. In some instances their opposition has been so pronounced that the spirit of acrimony has been manifested and unpleasant discussions taken place between friend and friend. Questions like the following are put to us every day: "Why do our workers need to be educated at the present time more than they did in the early days of Spiritualism? Why have we any reason to believe they could give us any better tests with an education than without one?" The questions are generally followed with a statement something like this: "I have been a Spiritualist many years, and have received the most satisfactory evidences of the continuity of life through those who were unlearned as far as book knowledge goes." I have no desire to make a denial as far as such statements are concerned; even if all our evidences of a future life had come through the mediumship of ignorant persons, that does not prove that education is non-essential to the work of mediumship.

Far be it from me to speak lightly of the work of uneducated mediums. No one appreciates their work more than the writer of these lines. I recall the names of many such who have been as "guiding lights" to sorrowing, benighted souls; they have been earnest, patient toilers, and if possible I would write their names in letters of burnished gold on every page of the history of Spiritualism. I wish it were in my power to make the world know what their toil and sacrifice has been, still this does not change the fact that the world demands of Spiritualists and Spiritualism more than can possibly be given without wider knowledge and a fuller co-operation on the part of the mediums with the spirit world.

To whom have the demands on the part of the world toward Spiritualism been made known? I answer, to the workers themselves. Is there one lecturer in the field who does not realize conditions are inadequate at times to meet the requirements of the spirit world, saying nothing of the world where we move as sentient beings? Is there one among the army of workers who does not feel at times a longing to impart something new, revealed through his clairvoyance and clairaudience—whose soul does not glow at times with the fire of a new inspiration? Are there not occasions when such an one is humiliated to learn that those who most desire "the fruits of the spirit" have turned to other fields, and the majority of those who are left to co-operate with medium or lecturer are those who give their patronage from selfish motives, desiring above all things else "signs" that Spiritualism is true?

I am well aware that my position in regard to a better prepared lecture-

THE LIGHT OF TRUTH.

ship has caused some to suppose I was opposed to mediumship. This is a strange accusation to be made against one who has depended so largely for many years upon the assistance of spirit teachers. I not only endorse the phenomena of Spiritualism, I defend it everywhere. No one knows better than myself the value of phenomena, but must we conclude that all there is of phenomenal Spiritualism is that which appeals to physical sense? Each day I hear the command "Come up higher" to me; there has never been a more imperative command from the spirit world. From whom and to whom comes the command, and why does it come? It comes from our spirit teachers and it comes to our workers; it comes because our teachers are advancing; they can not tarry in the kindergarten of Spiritualism after their work in that department has been completed; there is promotion in the spirit spheres; our guides are progressive, they desire to move on. Our instructors can not wait for us. If we will not follow we must fall to the rear and allow those of growing thought and upward tendencies to march before us, for progress is the law of the spirit world as much as it is here.

Some may inquire, "Why did we not

planation of the phenomena, and an answer to the ever recurring question, "What is the good of Spiritualism?"

It is because of this that many of the adherents to our philosophy believe the time has come when we should "take an upward look" and fit ourselves to represent Spiritualism in a manner that none need be ashamed.

In advocating schools for the training of public workers we do not necessarily detract from mediumship nor take away the power of any spirit. The suggestion has been made by spirits over and over again that such a work be undertaken, assuring us always that new demands were to be met, and in order for them to present their best work they must have as complete co-operation along mental as well as physical lines.

When I sat down to my typewriter I did not think to write an essay. My thought was to make a brief report of "The Spiritualist Workers' Training School," now in session and more than half through on the camp ground of Maple Dell, in Mantua, O.

Mr. Hull has frequently referred to it and written in detail of matters connected with the school I need not write here. I desire to announce through your paper that the school has in many ways been more than we hoped

students, who do admirably in the way of speaking.

There is a perfect unity of purpose between teacher and pupil connected with the training school, and each feels that the forty-five days spent on the beautiful grounds of Maple Dell in the interest of the school are among the most profitable and pleasant ever experienced.

With the best of wishes to all who are engaged in the cause we love, I am cordially,

MATTIE E. HULL.

A premium worth 25 cents and three months' subscription to Light of Truth for 25 cents. See notice of book offered.

NIANTIC (CONN.) CAMP.

The campmeeting at Niantic commenced June 28 and will continue to Sept. 6.

The arrangements for speakers, beginning July 11, is as follows:

Sunday, July 11, Oscar A. Edgerly; Sunday, July 18, F. A. Wiggins; Sunday, July 25, Mrs. A. E. Sheets; Sunday, Aug. 1, Edgar W. Emerson; Sunday, Aug. 8, Mrs. S. A. Byrnes; Sunday, Aug. 15, Miss Lizzie Harlow; Sunday, Aug. 22, Prof. H. D. Barrett; Sunday, Aug. 29, Mrs. Rachel Walcott.

East Lyme and Niantic, Conn., are located about six miles west of New London, on the Shore Line division of the Consolidated railroad. The Spiritualist camp ground is situated about three-fourths of a mile from Niantic station, which distance is easily covered in ten minutes by the efficient service provided by the management.

Officers, 1897—President, A. T. Boon, New London, Conn.; first vice president, John D. Eager, Niantic, Conn.; second vice president, Mrs. A. E. Merriam, Hartford, Conn.; secretary, Mary A. Hatch, South Windham, Conn.; treasurer, C. M. Platt, Waterbury, Conn.

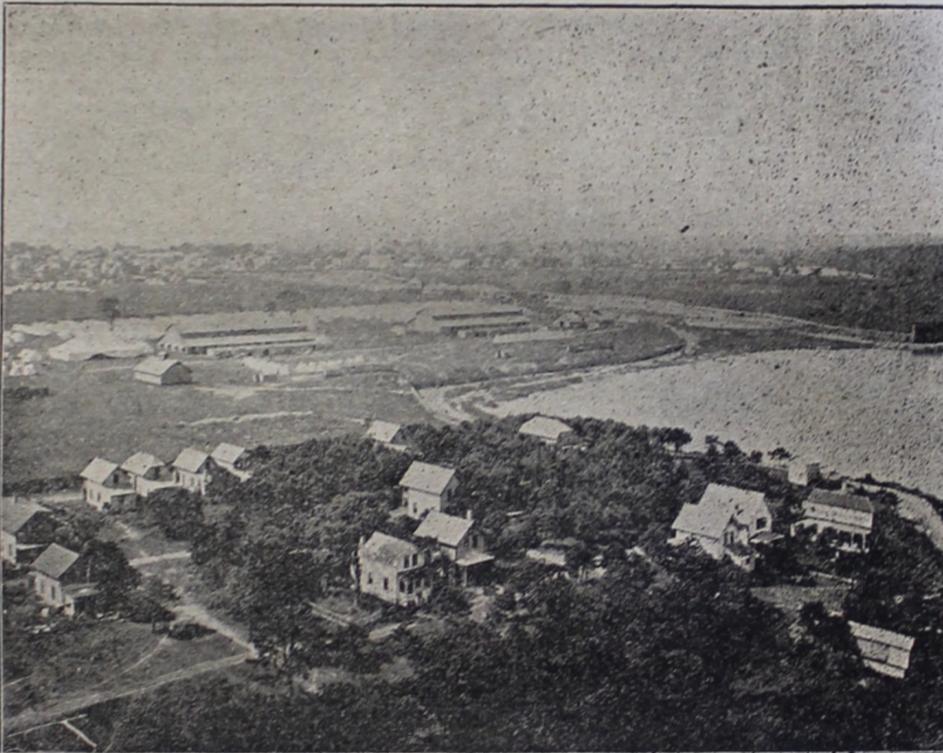
At the pole there is nothing worth hunting after, except to behold at intervals an extremely clear sky overhead, frequently illuminated by magnetic rays there accumulated, due to a focalization of the same at this point.—Psychic World.

THE MISSING RING.

On the 4th of March, writes *Le Progrès Spirite*, a publication which has reached us for the first time, 1,500 persons crowded into the hall of fêtes in the Acclimatization Gardens of Paris to listen to a lecture on Spiritualism, delivered by M. Pierre Cherest, a barrister practicing in the Paris courts, and a member of the municipal council. He held the attention of that large audience for an hour, while he exhibited the scientific, philosophical and moral aspects of Spiritualism, and detailed many remarkable phenomena in connection with it. One of the most striking was what follows. An officer in the navy, belonging to an old and illustrious French family, was told by a medium that he could invoke the presence of any spirit, incarnate or disincarnate, whom he wished to see. He desired the presence of a female cousin in London, who materialized so well that the officer could take her hand, and in his own she left a ring. Next day he went to London, called upon his cousin, and asked her what she was doing at that particular hour on the day previous. She said that she was overcome by an unaccountable drowsiness, and that, on awakening, she missed a ring. "Here it is," said the officer; at the same time explaining how he became possessed of it. The officer himself was present at the lecture, and confirmed M. Cherest's statement in every particular.

Prof. D. M. King introduces something of his psychic work the present week. In addition to the regular class work, two evenings each week are devoted to conferences especially for the

"Spiritual Scrapa" is the book for the money.



NIANTIC CAMP GROUNDS.

get these commands in the early days of Spiritualism?" They have been constantly coming to the world, but until within a few years we have failed to recognize the fact that we have our part to perform in the advancement of Spiritualism.

Our teachers have been patient, tender, persevering and faithful. When the world demanded to know if there was life beyond the grave, unmistakable proof was given. Increasing demands were made that the spirits might show themselves in every way possible, and mediums were called out from every walk in life to demonstrate the claims of Spiritualism. Manifestations have gone on until philosopher and scientist stand appalled and confounded before them. The great brains of this sphere have been disturbed and Spiritualism has become a mighty factor in the world.

In consequence of this new field open to the workers and they feel increasing demands made upon them. "What great good is involved in all this phenomena and what are some of the principles involved? Do these experiences benefit us, and through us is the world to be benefited?" We should not overlook the fact that while there are those on one hand who demand the production of the phenomena, there are as many on the other hand who demand an ex-

for in the beginning. Owing to the scarcity of means the class is smaller than we supposed it would be, but the work of the students has more than exceeded the expectations of the teachers. In addition to students mentioned in a communication from Mr. Hull I would say that Boston is represented by an earnest Spiritualist, Mrs. George Pratt, a lady well known among the Spiritualists at The Hub. She is a member of the Berkeley Hall society, also of "The Helping Hand."

It is expected that a permanent organization will be effected before the present term of school closes, and work systematically arranged for the students to pursue next fall and winter.

When we consider the work that has been accomplished in one particular line, that of the study of English, it seems almost marvelous that so much has been accomplished in so short a time. The Bible and logic lessons have been no less interesting. The physical and voice training, under the tutorage of Mrs. Jahnke, has proved that a small amount of discipline in the right direction can work wonders in the human voice.

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THE LIGHT OF TRUTH.

HOW TO MOURN.

"Mourn not so those without hope,
What we call life is a journey to death;
What we call death is a passport to
life.
We should thank death for what he takes,
And still more for what he gives."

By Sylvanus Lyon.

A singular topic, your readers exclaim; old, familiar, near to all hearts and lives, causing sorrow, and one which seems peculiarly my own, and not your business.

I am impressed to write hastily for good, hoping to benefit some one—if not many mourners.

Always from the creation, and to continue to the end of time there has been, and must continue life and death—the mortal and the spirit birth. It is a sure decree, the inevitable fate, and this last causing separation, losses and sorrow.

If then this change is sure—one which every one must make and for profit or loss, is it not wise to learn how to endure (or it may be) welcome this messenger which comes to summon all to the hereafter?

For any journey or new situation, it is an act of prudence to make due preparation, learn all possible of the chances, how best to make these to avoid trouble and evil?

We question, then, "How most persons, the churches and the worldly mourn the departed?" Wisely, lovingly, for good, or foolishly, with little reason, less philosophy, small faith and yet with time honored religious teachings.

The church with its chants, masses and saile robes tells something of the reunion in the hereafter, of the awful judgment day—leaving the long aching void—the painful separation with few gleams of hope, and the final decree of many to endless punishment. And thus the elect often mourn, as "those without hope" and their sorrow notes reecho "back from the tomb the mournful sound."

Pride and fashion cruelly rules so many foolish ones, even to the portals of the tomb. Expensive funerals, a long line of equipages, costly flowers, with the church's cold ritual, seal the body in the grave, shutting out the glorious foreshadows of the reunion, the spirit birth and the true heaven; or these only to come in the uncertain future.

There are those who seem to delight to carry round their sorrows, compelling all they meet to feel the burden of their woe, continually telling o'er the story of their great loss, their peculiar hard lot. With good St. Paul we cry out in spirit, "Oh, who will deliver them (and us) from the body of this death?" Such grief is unallowable—not Christian, causes so much misery and with little good to any.

Recently we heard of the higher idea of "how to mourn," and the story may illustrate our point and moral.

A pistol shot instantly robbed the life of a dear beautiful boy, the pride of many hearts; his parent's joy, and promise; a brave worker in good causes; and this sacrifice caused from doing a kind act.

Who can tell the pangs of anguish this cruel death gave to the fond parents' hearts? It caused the sorrow which knew no healing, except in the sure faith of immortality, the joys of spirit reunion. Jesus thus mourned and gave holy comfort to the sister. This suffering called forth a pure faith, nobler resolves and higher deeds of love in that mother's soul. Life's duties were consecrated anew, whilst ministering to new charities, starting missions for the lowly and blessing God's poor children. Each anniversary of the spirit birth of her darling boy she gathered numbers of poor little ones, feeding and clothing them, telling them the story of her loss and greater heavenly gain, and pleading

for them to follow the example of her noble Albert.

And this is a good example; and there are many similar valiant spirits who seem to grow strong and good in adversity and suffering death's losses. There are beautiful children in earth life who see through "the gloom and shadows of the tomb" realizing immortal joys. The good and pure, the holy and true fear not death; calmly await its dread summons, feeling to depart it often for better.

Thus the contrast. Base worldlings—the foolish and ignoble souls who cling to the drags life's chances and pleasures, railing hopes and hearts (it may be) wrecking homes, recklessly waste life to plunge into eternity, causing so much sorrow and many to mourn.

"We should not weep for those thus dying,
For they have saved our future tears,"
and we know that.

"The dead are like the stars by day,
Withdrawn from mortal eye," and will
live on forever, to progress, repeat and
grow in spirit.

We rejoice that for all those who mourn, for all places, all phases of life, all its characters, all the sad scenes, the changes and losses which death must (necessarily) entail, we only need to reason rightly to know of the spiritual, immortal—the real and lasting life.

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THE LIGHT OF TRUTH.

(Entered at the Postoffice at Columbus, O., as Second-Class Matter.)

Light of Truth.

Is Issued Every Saturday by

The Light of Truth Publishing Co.

813 & 815 N. FRONT ST., COLUMBUS, O.

VOL. XXI, JULY 17, 1897. NO. 3.

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AN URGENT NEED.

Several years ago the Spiritualists of the country, in national convention assembled, blocked out the National Spiritualists' Association, and since that important event the eyes of Spiritualists everywhere have been turned on the working hypothesis upon which that association was projected. One of the most potent of its articles was embodied in a clause setting forth the religious character of the association, and making it lucid and binding enough to withstand any onslaught that might be made on it in the courts.

It was a proud day for the Spiritualists when this work became consummated; and, although many crudities abounded, on the whole it met the demands of the time better than had any previous attempt to form an enduring national association.

The events following the launching of the new and fair ship have proven its need and its ability. The heroic labors and self-sacrificing spirit manifested by its various officers are well known, if not well appreciated. The Light of Truth from its inception has been the staunch supporter of the N. S. A., and has watched the various proceedings of the association with care and an impartial judgment. Knowing the vital purposes and sound reason of and for its existence and perpetuity, very little, if any, adverse criticism has been offered.

But upon the attitude of those who ought to be champions and supporters of our National association there is very little of meritorious comment to be offered. While the officers and a few loyal hearts among the membership have struggled to keep this one star of organized hope abreast and above the dark powers of clerical and civic opposition, the first test of that loyalty and devotion which of right ought to be expected of the rank and file of Spiritualists has practically failed, and we find the National association confronted with defeat at the outset of its first legal battle for its rights as the representative voice of American Spiritualists. Some months ago a worthy woman passed to the eternal beyond and left a legacy of several thousand dollars to the N. S. A. Immediately a bitter fight was instituted by her heirs to break her will and thus deprive the N. S. A. of the funds she so much desired it to have and use for the furtherance of the cause she loved. Mrs. Babe is the first to respond to one of the essential demands of the organization, without which it can not live; and in order to secure justice in the matter has tried to meet the legal fist-cuffs of the will-breakers, and now requires the aid of those who love Spiritualism enough to shell out a few dollars, instead of lachrymose tears and pop-bottle enthusiasm. The N. S. A. needs money to employable legal counsel in this fight for its rights. It is probable that the religious nature of the association under which it is empowered to hold bequests of this kind

will be assailed. In any event a determined fight is to be made, and the standing of the N. S. A. hereafter will be judged by the outcome of it.

Now is the time for a manifestation of that spirit which has made nations and preserved them. If the Spiritualists, particularly that portion of them enjoying large wealth, desire the life and purposes of the N. S. A. to proceed, the lines along which this struggle is fought out will show their desire.

The most eminent legal talent in the country ought to be employed. A victory in this case means a powerful precedent for future cases of like nature. A defeat means the same thing, except that a single defeat will render it unnecessary to fight another case.

Let it not be said that the need of a few hundred dollars at an urgent time has brought about the practical downfall of the only national organization of Spiritualists ever worthy of the name. Come forward with your pledges. Write to President Barrett or Secretary Woodbury at Washington, D. C., and lift up their hands in this struggle.

SUFFERING GENIUS.

Some people are easily discouraged. A gloom seems to envelope them on the faintest approach of unwelcome news, though founded on mere suggestion. Such people are to be pitied, and should be cared for in a manner that protects them from the influences of such thoughts or suggestions. But how? Our sociologic system is not yet advanced to the degree of understanding human nature beyond mere generalities. It knows that mechanical genius forced into a law office will prove an unsuccessful deal, but it does not know that mechanism joined to a susceptible nature needs higher conditions to unfold harmoniously or for perfect expression and results than one of ordinary fabric. An iron worker might reach perfection in casting or molding and become a first class artisan in his particular branch. Such requires no special conditions to perform his labors. But let him become a sensitive and note the results. His first impulse will be to lighten his labors. As it can not be done in the old way, he resorts to improvements. But without sensitiveness he would not have felt the need of a change, nor would he be able to invent.

Sensitiveness is the budding of genius, and with the latter comes the power to build. He does not lose his natural gift as an iron worker. He simply advances in the art—has reached farther into the soul of it. Now, some are born with this higher principle inherent. While they manifest a natural tendency for working iron, they are not to be classed with the coarser, and also much needed laborer in this art. They belong in the higher departments, and there can prepare for still higher unfoldment. But the mistake is made with such when they are weaned from their natural gift because they happen to manifest genius or a love for study, or sensitiveness.

The latter is no sign of aristocracy or that labor should be despised. It merely shows superiority in that special branch of industry. But coupled with genius of this kind is a susceptibility which the generality of mankind regards as strange and unaccountable. It is this tendency to gloom or discouragement on the slightest provocation—referred to in our introduction—and often a source of anxiety to our surroundings.

Genius in its budding is tender, pathetic, soul suffering, and we suffer in sympathy, ignorant of the true cause. Many, many, have succumbed to an early grave because we could not care for the plant as nature ordains. But a brighter dawn is upon us, and through Spiritualism we are reaching the light needed that will open the way

for a new system in life that will be helpful to genius and its order of unfoldment.

CRUSADING.

In the past crusaders went forth in buckled armor to conquer the foe and assert their rights to a cause that was just and true. Today they go out preaching and teaching their truths and conquer the opponents by mental force. But the Light of Truth—always original—has adopted a plan of its own. It prints the truth in illustrated newspaper form, sends the effects into the very heart and homes of the foe, there to capture them by a solicitation of their interest. The result is that many surrender and give themselves up for more light on the subject. Those who contemplate joining the crusade and have their names enrolled, send a dime for four Quarters for remailing. Following are the last, among which is one—a materializing medium—who sent ten dimes this week:

J. W. Billman, E. E. Whitton, A. G. Sargent, Mrs. J. W. Jacobs, J. Madison Allen, Elsie Reynolds, Emily R. Wheeler, Mrs. Ann E. Simpson, Mrs. J. D. Kottinger, Mrs. D. S. Scott, Mrs. F. E. Cony, J. M. Sneezy, M. L. Frank, A. Hall, G. W. Webster.

LILIAN WHITING.

Lillian Whiting, whose honored name is known in reading circles all over the country, has been added to our list of contributors, and will speak to our readers direct after this.

It cannot be but said that the Light of Truth has done well, and it is about time that its efforts should be appreciated.

No Spiritualist journal has ever given its readers such an endless variety of instructive reading matter in such continuous outpouring as has the Light of Truth; nor has any journal made such inroads into the secular world to bring Spiritualism to the notice of outsiders in such an acceptable manner as has the Light of Truth. Is it not time that this be acknowledged in a little more substantial manner than simply to enjoy reading it? One dollar a year for all this is hardly a circumstance. Every subscriber should feel it his duty to send us at least two or three yearly subscribers outside of his own. It is not too much to ask on our part, considering that it will cost but a little natural patriotism or effort to do so. Or let those who are too busy money-making subscribe for one or two of the many poor Spiritualists in our ranks. No true happiness can be attained without some sacrifice, and few have sacrificed more for the cause than the one who has upheld this paper during the past five years.

Let all join in the good work, and in time we will add others like Lillian Whiting to our list of contributors.

Mrs. Mattie E. Hull writes an interesting essay in this issue which should be read by every medium. Mrs. Hull writes as of old when readers were wont to call her "Mattie," and those who have her fresh in memory will call her Mattie still when they read her article. She tells our mediums to "come up higher." She whispers to all in her usual heartfelt sympathy, "Come up higher," and does it so well that none can fail to grasp its purport—sense its meaning—and govern themselves accordingly. Mattie Hull is still in the fore, and will carry her benign influence into every circle that she enters.

Rev. E. E. Hamand, who was to have spoken at the Trestle Glen, Cal., campmeeting, was relieved of his engagement because his church objected. The boot is generally on the other leg. But perhaps Mr. Hamand will overcome that objection by an exchange of faith for fact in toto some day.

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- 2—First Lessons.
- 3—A Seance in Spirit.
- 4—A Soul Saved.
- 5—Obsession.
- 6—Spirit Names.
- 7—A Test.
- 8—On to Rome.
- 9—In the Fourth Dimension.
- 10—Around the Vatican.
- 11—Prophecy.
- 12—Messiahship—Cycles.
- 13—A Living Picture Gallery.
- 14—New Revelations.
- 15—Home Again.
- 16—New Scenes.
- 17—Conclusion.

The book is now in press and will be ready in a week or two. In the meantime your subscription can begin, for this offer will only extend to the limit of the books, after which it will be shut down. First come, first served therefore. The book will follow the subscription in a few weeks, or after we have sufficient orders to make it worth while mailing in a bulk, as this book belongs to our Library series and can be mailed at pound rates.

Remember, 25 cents secures a copy of the "Psychic World" and a three months' subscription to Light of Truth.

A better opportunity for a spiritual crusade was never offered by anybody.

THE PUBLISHERS.

UNTITLED MEDIUMSHIP.

We frequently receive circulars or handbills announcing the advent of some "most wonderful" or "greatest" of mediums, who makes "stupendous revelations," etc., ad nauseum, with a request to pass judgment on them.

We would like to say once and for all time that such are not Spiritual mediums and are not recognized by Spiritualism. Honest mediumship needs no qualifying adjuncts. It recommends itself and does not announce itself as magicians or acrobats do. Nor does any true medium adopt the title of "Prof." for that implies schooling, and mediumship can not be taught. It is a natural gift—a soul qualification—and an effect of evolution, of course, subject to higher development by practice, as music is.

All we can say to inquirers, therefore, concerning such as above mentioned, is to avoid them. Spiritualism is not for lovers of sensationalism, but for lovers of a higher truth concerning the soul's immortality.

DR. BARADUC.

Dr. Baraduc, whose portrait we present in this journal, established a world-wide reputation by his work on the polaric force exhibited by human vital radiation in its action on the biometer. His subsequent work on the photographic images registered by these radiations created quite a sensation. He studied under Dr. Charcot at the Salpétrière, and is the author of numerous treatises on nervous diseases and on electrotherapeutics. His address is 90 Rue St. Honore, Paris.

Lyman C. Howe has something very pertinent to say in this issue (as he always has) which should not be overlooked. Mr. Howe always makes a point worth scoring, and none can read his essays without being benefited thereby.

THE SCIENCE OF MORALITY.

On the "Hygiene of Consciousness" Dr. M. L. Holbrook of New York says:

The contents of consciousness are the images and material for our thoughts. They are its furniture. A consciousness well furnished promotes well being, and vice versa. Emotions may constantly arise in us which are both painful and pleasing. Take jealousy, hate and anger, as examples. They all may have their uses. Jealousy, for instance, in its best sense, means alertness in observing the advantages and disadvantages which come to us, but the sense in which I use it is the one generally understood. It means the distress which arises concerning some supposed loss of good will, of love, or success through the rivalry of others whom we envy. If long continued it depresses, lowers the tone of the nervous system, the brain activity, and through this all the bodily functions. Shakespeare makes Iago say: "Oh, beware, my lord, of jealousy. It is the green-eyed monster which doth mock the meat it feeds on."

This is, I imagine, equal to saying that it feeds on the body, eats out its substance and then mocks it. In another place Shakespeare says: "The venom clamors of a jealous woman (and man too, he might have said) poison more deadly than a mad dog's tooth"; and again, "That I am a knave, Ford, her husband has the finest mad devil of jealousy in him, Master Brook, that ever governed frenzy." And hate, what is hate? It is to abhor, detest, abominate, loathe. Now all these feelings are useful in their right place, but to keep them in consciousness continually can hardly fail to deteriorate brain tissue and injure permanently mental health. To keep brain tissue constantly saturated in them is as bad as to keep one's silks and satins constantly dragging in filth.

Lastly comes the spiritual self. This is the highest of all, the final fruit of a true life. It is the inner self, the hardest to define, the most important of all. For its perfect growth there must be some faith or some philosophy around which to build, and the larger and nobler this faith or philosophy the better.

THE MOLECULES.

The statement is made by Professor William Crookes of London that to count the molecules in a pin-head space, at the rate of 10,000,000 per second, would require 250,000 years. The smallest particle that the eye can detect measures about one one-hundred-thousandth of an inch on a side, and such a particle is composed of from sixty millions to one hundred millions of molecules; one one-hundredth of a cubic inch of gas contains nineteen quintillion to six sextillion molecules. Probably no microscope will ever be constructed of such high power that these particles can be seen by its aid, and as to the measurement of their actual size, is a problem that taxes to the utmost the resources of investigators, the chief reliance at present being placed on the method which employs very fine films—these being made of soap solution, as in bubbles; of deposits of metal by electro-plating; or of olive oil on water, the latter a favorite process. The thickness of the films is measured in various ways, and the approximate size of the molecules then calculated. In one case of the film it was found to be one ten-millionth of an inch thick, and as, presumably, there were at least five layers of molecules, the individual molecules could be no more than one fifty-millionth of an inch in diameter.

If the criminals outside of prisons were to exchange places with those inside, double the space would be needed to accommodate the former.

IF DEAD, WHERE IS HIS SPIRIT?

The reported death of Francis Schlatter, the "divine healer," who created a sensation in the west two years ago, is generally credited. Although the remains were found in a pathless canyon of the Sierra Madre mountains in Mexico, the circumstances surrounding his disappearance from the haunts of men and the articles found on the clothing of the body are considered ample proof of the identity of the dead. Among these articles were a Bible, bearing the name "Francis Schlatter," a memorandum book and a package of letters from various persons asking the healer to cure their ailments. Americans at Casa Grande, to which point the remains were brought, examined the letters and other effects and pronounced them those of Schlatter.

Schlatter's departure from Denver might fairly be called sensational. Originally he had announced his intention of staying until Nov. 16, then fasting for a time, after which he was going to Chicago. On the night of Nov. 13 he disappeared. All he left was a note in his room:

"Mr. Fox: My mission is finished. The Father takes me away. Goodby.—Francis Schlatter."

On the previous day he had treated about 5,000 persons. No less than 20,000 pieces of mail, mostly handkerchiefs sent for his blessing, were awaiting his attention. In the morning 3,000 persons were awaiting him. Mr. Fox came out and nailed up a sign:

"The healer has disappeared—where, we don't know."

From the waiting crowd came a great outcry of grief and disappointment, not unmixed with anger. Women sobbed and called aloud upon the healer to return. Men fell to the ground, their strength departing with their hope, and hiding their faces cried like children. That day there was a great exodus from Denver of those who had come to be cured. No one could tell how Schlatter had gone. He had not been seen leaving the house. He had not taken any train. But he was gone, without doubt, and he never returned.

On Nov. 27 he was seen near Pueblo traveling south into Mexico. Dispatches from various points announced rumors of his presence thereafter, but none was well authenticated until in February, 1896, he was jailed at San Bernardino as a vagrant. From all accounts he was a quiet, self-contained, uncomplaining person, and bore the jeers of his fellows without reply of defense. On being released he turned his steps eastward. From Santa Fe, N. M., came word on May 19, 1896, that he had been seen at a ranch sixty miles south of Lordsburg, near the Mexican line. At Alamo he treated a brother of J. Sloat Fassett, who suffered from permanent lameness of a leg, and relieved him. The last known of him he was going south on foot.

The finding of his skeleton in the foothills of the Sierra Madre, with no cooking utensils near nor any signs of food of any kind, points plainly to the manner of his death. He was "bidden" to fast, as he had done before, and, obeying the divine guidance, the healer starved to death.

THE PSYCHIC WORLD.

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THE LIGHT OF TRUTH.

Occultism.



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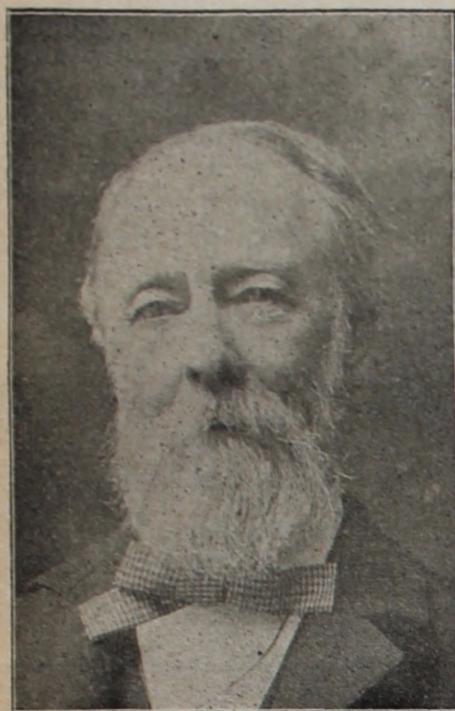
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Professors Tornebom and Edsund, the Swedish physicists: "Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them."

Baron Carl du Prel (Munich): "This intelligence can read, write, and understand the language of human beings, frequently such as is unknown to the medium. It is no use whatever to fight against this proposition."

Dr. Lockhart Robertson: "The writer can no more doubt the physical manifestations of so-called Spiritualism than he would any other fact."

William Howitt: "Spiritualism having reached its millions of adherents, is now beyond the influence of opponents."

Thackeray: "It is all very well for you, who have probably never seen any spiritual manifestations, to talk as you do; but had you seen what I have seen you would hold a different opinion."

Rev. M. J. Savage: "That he is in possession of a respectable body of facts that he does not know how to explain except on the theory that he is dealing with some invisible intelligence."

Rev. Heber Newton: "These secrets seem to more than hint of the existence in man of powers and potencies such as make it entirely credible from a scientific point of view, the old belief of a life to come."

Among those who have published works on the subject are Judge John Edmunds of the N. Y. supreme bench; A. R. Wallace, F. R. S.; Prof. Wm. Denton, geologist; Robert Hare, professor of chemistry, Pennsylvania university; Prof. Robert Dale Owen; Elliott Coues, professor Smithsonian institute; Prof. F. Zollner of Leipzig; Florence Marryatt, daughter of Captain Marryatt; Miss Abby Judson, daughter of the Burmese missionary, A. Judson; Sara A. Underwood; Dr. J. R. Buchanan; Hudson Tuttle; Dr. J. M. Peebles; Dr. E. D. Babbitt; Gerald Massey; Judge A. H. Dailey; William Crookes, of Crookes tube fame; Epes Sargent; Lilian Whiting; A. Aksakof, Russian Imperial councillor; Dr. S. M. Brittan and Andrew Jackson Davis.

Among its believers and advocates of note are counted Queen Victoria, Abraham Lincoln, C. Varley, electrician, F. R. S.; W. F. Barrett, professor Royal College of Science, Dublin; Prof. de Morgan, president Mathematical Society of London; Baron de Reichenbach, Prof. W. E. Weber of Gottingen; Lady Somerset, Wm. Lloyd Garrison, Victor Hugo, Wm. Edison, Hiram Powers, Sir Bulwer Lytton, Emperor Alexander of Russia, Lord Dunraven of yacht fame, Prof. F. H. W. Myers of England, Dr. M. L. Holbrook of New York, M. Sardou, playwright; Dr. Baraduc of Paris, Count d'Aiglun of Paris (colonel of engineers), Dr. B. O. Flower (founder of the Arena), Baron du Prel of Germany, Prof. Schiaparelli, Italian astronomer; Wm. Stead, editor Review of Reviews; Prof. C. Richel, Hon. A. B. Richmond of Meadville, Pa.; Hon. O. P. Kellogg, ex-speaker Wyoming legislature; Hon. Joseph Brown, ex-mayor of St. Louis; Capt. C. P. Founds of Kobe, Japan; M. Napoleon Ney, Prince of Moskowa and grandson to the famous marshal, and Prof. Turiello of the Royal Academy of Moral Sciences, Naples.

Also Mr. Balfour, M. P., who recently endeavored to have it acknowledged by parliament; Dr. J. M. Peebles, who sat in circle with Victor Hugo; Dr. Kane, the Arctic explorer and husband of one of the Fox sisters; Horace Greeley, whom Hon. O. P. Kellogg met at seance; Ole Bull, verified by his old assistant, Prof. J. J. Watson of 180 Columbus ave., Boston; Dr. J. Lays,

ex-head physician of the Paris Charitable hospital, and now member of the Academie de Medicine; G. F. Fechner, professor of physics, Leipzig university; Baron Kirkup of Florence, at whose house Longfellow, the poet, was convinced; Cromwell Varley, electrician, F. R. S.; Countess Caithness of Paris; Ex-Governor Talmage of Wisconsin; Leon Favre, consul general of France, who was also a writing medium; Luther R. Marsh, law partner of Daniel Webster; Parker Pillsbury, reformer; Wm. Denton, geologist; Dr. J. R. Buchanan, anthropologist; Prof. J. J. Mapes, agricultural chemist; Bishop Clark of Rhode Island; Hon. J. R. Giddings, and many prominent men and women in private life.

A 25 cent premium with three months' subscription for 25 cents. See adv.

ARE THOUGHTS THINGS?

The New Psychology In Its Practical Application.

By Professor P. Braun.

Paul Tyner says: "In its ultimate analysis we will find that the human body is composed of Oxygen and Nitrogen. Whilst these two substances are present in a certain proportion, the body is in a healthy state. Disease and death set in when this equilibrium or harmonious composition is disturbed either by too great an accumulation of nitrogen or too great a diminution of oxygen."

The surprising assertion has been made that the proportions of oxygen and nitrogen in the body of a human being at a certain time not only indicate the physical condition, but also that of the soul of the person, i. e., the character and condition of the soul determine the composition of bodily substances, and the proportions of oxygen and nitrogen are exactly the same as those of the good or the bad in the soul of the individual. Every good thought increases, like deep inspiration, the quantity of the oxygen in the body, reduces that of the nitrogen and improves appearance and expression. Every bad thought or impulse, that is harbored, increases the nitrogen and has the opposite effect on the body. "But," many readers will say, "this can not be proven."

That the thoughts and emotions of man can alter the chemical composition of the body, more especially of certain secretions, has been completely proven by the experiments of Professor Elmer Gates, who held for many years the position of psycho-chemical experimenter at the national Smithsonian Institute at Washington.

More than a hundred years ago the learned mystic and clairvoyant, Swedenborg, has asserted that the thoughts and feelings of man alter the composition of bodily substances. He saw this clairvoyantly, and today science confirms the truth of his assertion.

The abovementioned Professor Gates published in 1879 an official report of his experiments and discoveries. In the July number of the Metaphysical Magazine, New York, appeared an article containing a succinct review of these experiments, besides some important final conclusions by the same writer.

Professor Gates writes: "My experiments prove that the soul creates and builds up all the structures by which it manifests its presence. It is the mind (or soul) that brings to light all sciences, arts and institutions, that reflects and wills, suffers or enjoys."

Painful and depressing thoughts weaken the health and prevent thought energy. The cure of disease is often brought about by cheerful impressions and remembrances, allowing the necessary functions to be carried on and

structures to be erected in proper order and teaching the patient how to use his faculties properly. The thinking principle within us, the soul, finds expression of its thoughts through the brain cells. Every faculty, which is more or less developed, is represented by special brain cells. To give expression to the highest and best thoughts and to mount to the highest possible stages of human development we must therefore strive to build up a brain that makes this possible to us. Brain building in the right direction is the guide that will safely lead us out of the Sahara of human misery into the blessed land of liberty from all that is bad and degrading. But this can only be done by a systematic and orderly regulation of our thoughts. Whilst the brain structure enables us to give expression to the most sublime thoughts, we must not forget on the other hand that our habitual thoughts, those we think daily, are constantly building up a brain of their kind, which, if we are filled with greed, envy and other low sentiments, can not fail to be of a low order and to carry us even deeper into the mire.

A sick person must build up that part of his brain which gives expression to good and noble thoughts by only harboring such and shutting out from his mind others of an opposite tendency. He will thus be his own physician; harmonical thought vibrations passing through every part of his body and predisposing the diseased part to resume its normal functions. He who suffers from moral debility must cultivate that part of his brain which gives expression to the opposite virtues. The unsuccessful, the poor, the discouraged and despairing must by corresponding brain culture call forth courage, self-respect and self-confidence in order to become more able to work with better success among their fellow-men. The mind is able to remove all obstacles out of our way, but to do so it must have a corresponding physical organization to work with and through. Let us compare it for the purpose of illustration with steam or electricity. These forces are mighty enough almost to destroy worlds. But to convert them to man's use and benefit engines must be constructed in and through which these forces can work.

Man's body is in many respects like an engine and the brain is the regulator of the thought forces. The degree of development to which this regulator has attained determines the quality and quantity of the thought forces to be employed.

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SOLISMS.

The ambitions of youth lay the foundations for old age to rest upon. The girl who thinks only of marrying will have family cares. She who aspires for intellectual advancement will be relieved from family cares, though not necessarily from a family. Her progeny will simply be on a higher plane—the effects partaking of the nature of the cause—and thus attracting conditions or comforts according to their degree of spirituality. Nature furnishes this compatible with our higher needs.

Many a benevolent soul has been prevented from doing continued good because the uncharitable critic could not resist finding fault with the one error occurring amidst the many good acts of the benefactor. Who is responsible for such losses to humanity?

The man who is willing to let the world know all his thoughts has a pretty clear conscience. The science of Spiritualism is leading thence by force of circumstances.

ONE OF TWO WAYS.

The bladder was created for one purpose, namely, a receptacle for the urine, and as such it is not liable to any form of disease except by one of two ways. The first way is from imperfect action of the kidneys. The second way is from careless local treatment of other diseases.

CHIEF CAUSE.

Unhealthy urine from unhealthy kidneys is the chief cause of bladder troubles. So the womb, like the bladder, was created for one purpose, and if not doctored too much is not liable to weakness or disease except in rare cases. It is situated back of and very close to the bladder, therefore any pain, disease or inconvenience manifested in the kidneys, back, bladder or urinary passage is often, by mistake, attributed to female weakness or womb trouble of some sort. The error is easily made and may be as easily avoided. To find out correctly, set your urine aside for twenty-four hours; a sediment or settling indicates kidney or bladder trouble. The mild and the extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. If you need a medicine you should have the best. At druggists, fifty cents and one dollar. You may have a sample bottle and pamphlet, both sent free by mail. Mention Light of Truth and send your address to Dr. Kilmer & Co., Binghampton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

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SUNDAY SERMONS.

BEST THINGS IN SUNDAY SERMONS.

Rev. Charles Bayard Mitchell, at the Hennepin Avenue Methodist church, Minneapolis, said that the feeling that is only emotion and leads not to righteous action is not only wholly worthless, but is positively dangerous. Feeling without intelligence is fanaticism. When a man has more feeling than sense, he is a fanatic; when he has more feeling than faith, he is a fool; when he has more intelligence than feeling, he is a sceptic. Feeling should tend to holy activity. Feeling is worthless and vain if it does not turn your prayer into a help; if it does not turn your song into a kindly word; if it does not turn your psalm into generous ministries of heart and hand. If your religion is merely an ebullition and an emotion you are as well off without it. Noise is not piety. The real function of feeling is to be transmuted into conduct, and in proportion to this transmutation feeling becomes unconscious.

Dr. J. H. Humason of Duluth, Minn., uttered the following touching words in a sermon on "Father's House":

"To have happiness in the home there must be harmony, and only loving obedience can secure this. It is a privilege to reside where god laws prevail. In our Father's house all the laws are good, and the family delights to observe them. Heaven is a place of gentleness and security. We shall all feel kind and safe. No one is ever homesick there. I can not describe my feelings when once I traveled in strange lands, among a people that strove in every way to impose on me and take advantage of my ignorance. I could have cried like a child when I heard the shout of 'Land' as we neared my native shores. Everything looked beautiful to me. I wanted to hug the dirty-faced children in New York city, where we landed. There is a wonderful feeling of love and security in our homes. Heaven is a place where we shall all feel secure."

The Rev. Cho Hachiro Kajiwara, a native of Japan, who will soon start for his own country as an ordained minister of the Presbyterian church, preached upon "The Imperishable Life" at the First Presbyterian church, Washington square, Philadelphia. He took as his text John vi, 27—"Lest not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you."

The preacher began by saying that the miracle of the feeding of the five thousand had excited fanatical enthusiasm rather than kindled any fitting response to the religious teaching that had preceded it. They had seen the miracle, but it had not been a sign to them. Instead of seeing a sign in the bread, they had seen only the bread in the sign. It has excited more curiosity and greed. "We see Jesus," he continued, "exposing the false motives of those who followed Him for the sake of loaves and fishes. They seemed at first sight to believe in Him, but he knew the inward springs of their conduct. Christ knows not only what we do, but why we do it, for he searcheth the heart and knows what is in man."

Rev. Dr. J. M. Whiton of New York city preached a sermon on "Patriotism" at First Congregational church in Albany, N. Y., Sunday before last. Among other things he said:

"Patriotism means more than love of the soil and familiar institutions. It embodies love. Love of country must include love of countrymen. The betterment of the individual must extend to the improvement of the whole

THE LIGHT OF TRUTH.

people. We may not rest easy under the insistence of the reformer of our generation. The man with an idea whom we call a fanatic today is just as they were called years before us. He is a disturber. But if we sink in slothful indifference and refuse to be aroused we are overwhelmed by the evils that surround us. Garrison dragged through the streets of Boston with a rope around his neck was unpopular then, but today his statue graces that very city. Had our forefathers been content with the existing conditions and none of them had desired to see them bettered, no land of liberty had been our heritage. Whitier's life is one of example for the young, and his advice to attach ourselves to some righteous cause which is unpopular is worthy of all acceptance."

The pulpit at the South Methodist church, San Jose, Cal., was occupied on a recent Sunday by Rev. J. A. Batcheller of Red Bluff, who preached an interesting sermon on "Moral Influence." In part he said: "Have you ever thought that every man and woman born into this world is a person of influence for good or for evil? Some persons possess this influence in a greater degree than others, but I believe that the most of us possess a greater degree of this influence than we think. We often hear people talking of what they are going to do, but it would be well for all if they would sometimes think of what we have already done. Our influence lives on after we are gone and will not cease until the judgment day, and this influence gathers momentum from year to year. Moral influence is first a rivulet, then a river, and lastly an ocean as boundless as eternity itself. The first element of influence is admonition or precept, and a great responsibility rests upon us for the advice we give our fellow human beings. Prayer, intercessory prayer, is the second great element. Neither men nor angels have ever computed the power of righteousness prevailing through prayer. The third element of influence is example. Your own example is better than any sermon you may preach. Courage and faith are grand to read about, but they are so much grander when exemplified. Through admonition, prayer and example we can turn many from the path of death into the path of life."

Rev. J. C. Morris of McKendree church, Nashville, Tenn., preached from Deut. xii, 12-15.

The substance of his text is the custom of bondage of the Israelites that prevailed in the time of Moses, and the seven year jubilee, or freedom.

Stress was laid on the instinctive love of liberty in human and brute creatures, and the chafing of all living things under the chains of bondage. He pictured the ravings of animals in slavery, and the antithesis of the soaring birds of the air to the caged prisoners. Then, advancing to humanity, he premised liberty as the law of human life, and freedom of mind, body and soul as the condition on which God's creation of man had been predicated.

"Punishment," he said, "is the price of crime, and is natural and expected. The slavery of Israel was domestic slavery and not political.

When a man became so far in debt that there was no chance of his paying out, there was a specific clause in the Mosaic law which allowed the creditor to buy that man.

"Debt is not the only evil, but it is sin, and there was never more evidence of this fact than in the age in which we live. Men rush into debt, they can not pay, and the next step is embezzlement, theft, robbery, and debt will handicap any life and undermine and destroy the mind and body of every individual so entangled. It handicaps men and women and even the churches, and it prevents us from

doing all kinds of good. I am called upon to do a deed of charity. I can not respond because I am in debt. So also it is with the church. Debt also entails serious and bitter disgraces on the household. For these reasons the Methodist church asks its candidates for its ministry two questions: 'Are you in debt so as to embarrass yourself?' and 'Are you in debt so as to embarrass any one else?' And so God has made a similar provision.

"Men in business fail. What does it mean? In many cases it means that they have more money after the failure than before. It means that they have taken advantage of the bankrupt law to mount one step higher in worldly prominence. But God's law of debt is this: 'Owe no man anything, but to love one another.'

Dr. Morris continued, comparing the slavery of the Israelites and that of the negroes of the old South. He spoke of the release of both from bondage and the evolution from slavery to freedom.

EDUCATING CHILDREN.

The education of the child begins long before it attends school; hence in order that character might be rightly formed from the beginning, care should be taken as to what influences are brought about the infant. Tales that terrify should be strictly prohibited. The child should not be bribed into being good; the idea of rewards and punishment, in the popular acceptance, should be removed; the child should learn to obey because it is right, to be good because it is good, and not through hope of reward, or fear of punishment. The manners, looks, tones of voice and facial expression should be such as might be copied by the child with credit, and remain as an inspiration all through life. Mothers rock the cradle of the world, and with their hand they fashion the plastic material of the child's mind into forms lovely as an angel, or into the shape of a being that needs reforming in after years under conditions less favorable for regeneration.

If a child at a very early age attends the lyceum, knowing the love of pictures cherished by infants, we should adopt the pictorial method of educating the feelings. Pictures in which heroism, generosity, love and kindly treatment of animals, helpfulness and consideration for the blind, lame or infirm, are portrayed in winning fashion while cowardice, meanness, cruelty and a lack of consideration for others are set forth in colors that awaken dislike — these, without moralizing upon them, will create aversion for the bad and admiration for the good; in this strong loves and strong hatreds are generated which will guide the young life aright. —Walter Howell.

A CARD.

Mrs. R. S. Lillie wishes to announce that "The Little Cottage" at Cassadaga camp ground is for sale. Its location is one of the best on the ground. Shares of stock of the C. L. F. A., held by Mr. and Mrs. Lillie, also for sale. For particulars address her at her permanent address, Lily Dale, Chautauqua Co., N. Y.

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WALTER D. S. HAYWARD.

Mr. Hayward was born in East New York, Jan. 13, 1871. He is an engineer by trade, but by nature a clairvoyant and clairaudient medium. Since practicing it he has become a trance medium. He is now a regular laborer in the field of Spiritualism and enjoys a good reputation. His home is in Brooklyn—193½ Franklin Ave.

The World of Psychics and Liberal Thought.

"Among the temples that need a cleansing is the senate chamber at Washington. Does anyone believe that patriotism is at the bottom of the delay in tariff legislation? While the people wait and suffer, the senate wrangles over the tax on beer and the interests of the sugar trust. What the senate needs is another Christ with a scourge of cords to drive out avarice and every corrupt practice, and enthroned in their place patriotism and fair dealing between man and man."—Rev. Theo. Clifton of Chicago.

Annie Besant was in Chicago last week exposing Theosophy by a stereopticon exhibition.

Concerning the Debs' colonization scheme Annie Besant says: "The contemplated experiment of socialism under Eugene V. Debs' leadership will fail. Socialism is the ideal state, but it can never be achieved while man is so selfish. Our London experiment has degenerated into a mere stockjobbing scheme. All other socialistic colonies have failed, and for the same reason—the grasping selfishness of man. When man can be educated up to a higher spiritual plane, where he will be absolutely unselfish, socialism can be made a success, and not until then."

Steps are being taken by a number of Washington scientists to organize a hypnotic society. This will probably be the first society organized in the world for the special study of hypnotism and allied phenomena. The membership of the organization will be very exclusive, none except those who have applied hypnotism for the cure of pathological conditions or who have used their hypnotic powers for purely scientific purposes will be allowed on the membership roll. The investigations of the society will be conducted somewhat after the example of the Society for Psychical Research. The relations of hypnotism to alleged cases of Spiritualism, telepathy and other psychic phenomena will be investigated. The primary function of the hypnotic society, however, will be the careful study of hypnotism or suggestive therapeutics as applied to disease and pathological conditions of all kinds, including moral perversion.

Topeka, Kan., has a ghost scare. Prisoners at the county jail are agitated over the discovery that a ghost inhabits the jail. A panic has spread among the prisoners in consequence.

At the Christian Spiritualist Temple, 513 Ninth street northwest, a pretty wedding took place just before the usual Sunday service, the contracting parties being E. W. Gardiner and Mabel Hunter. The service opened with a wedding march by Mrs. Fentress, organist, as the bridal party entered. They were met at the altar by Dr. Matthews, pastor in charge, and the Rev. Alexander Kent of the People's church, who performed jointly the marriage service.

The Ohio and Indiana Spiritualist association took steps Sunday which will result in an interstate campmeeting being held this year at New Paris, O., or Richmond, Ind., which may become later a permanent affair. It will begin in August. Kentucky Spiritualists will also officially recognize it. Preparations have been completed for the Indiana meeting, which begins on July 22 and continues until Aug. 15. The Ohio meeting begins about the same time and closes in August.

The Indiana Camp Meeting Association contemplate erecting a new \$5000 hotel on their grounds.

In 1893 the Grand Duke of Bavaria detected the monogram of A. Durer and the date 1521 on a painting in Munich, now in possession of F. Berger. But many doubted the authenticity of the picture. Being lately examined by the X rays on the screen appeared a perfectly clear image of Jesus in a crown of thorns, and also the monogram of Durer and date were clearly visible. The experiment was conducted at the Haller Bros. laboratory in Munich.

Lake Brady camp had a thousand people from the Cleveland division at one of its first meetings.

The Indianapolis News says: "Concerning the claim that the new theories advocated by Eugene V. Debs have justification in the teachings of Robert Dale Owen, Col. R. W. Thompson declares that this is a mistake, and he adds: 'Mr. Owen was not a communist, but a Spiritualist, believing, as I have frequently heard him avow, that Christianity would be aided by the general benevolence of Spiritualism. His father, Robert Owen, and his brother, David Dale Owen, were both communists, but he was not. This is due to his memory, especially from one who gave his unreserved friendship while living, but scarcely ever agreed with him upon public questions and never upon politics."

The Welcome Society of Lawrence, Mass., will hold meetings every Sunday night at 7 o'clock at 180 Essex st.

Professor J. A. McElroy, the hypnotist, successfully placed a subject under a hypnotic spell by the telephone at Zanesville, O., recently. The subject was stationed at the court house and the professor went to the street car barns in Putnam and called up, caught the ear of the subject and the sleep was produced almost instantly. A large crowd witnessed the performance.

Jersey City has a haunted school house.

W. J. Chatterton of the Chicago School of Hypnotics, and E. P. Slade of Cleveland, are in Harrisburg, Pa., endeavoring to organize a class or secure pupils in hypnotism. They give no public performance, but teach hypnotism for use in curing disease.

"DIRT DEFIES THE KING." THEN SAPOLIO IS GREATER THAN ROYALTY ITSELF.

Now comes a Simian Svengali. He occupies a place of honor with Ringling Brothers' circus, and is creating a sensation throughout the west, where the show is now traveling. His power of hypnotism seems to be as great over his fellow monkeys as was Svengali's over Trilby. His performances in this line do not form part of the circus program, for the very excellent reason that he exercises his power only for his own pleasure and enrichment whenever the desire strikes him. Any formal exhibition he would ruin by simply refusing to use his hypnotic spell.

The Cheyenne and Arapahoe Indians may lose their next quarterly payment, which is \$50,000. Their agent, Major Woodson, has been in Washington, for two weeks, and the Indians have taken advantage of his absence to establish an old-fashioned dancing camp and the old dances have been performed by the whole tribe day and night for two weeks. The ghost dance has been done with the old-time Indian vigor. This and many other dances are positively forbidden by the Indian department. The penalty is the withholding of their money. At these ghost dances hundreds of participants often faint from exhaustion, and many have died.

Inquiry into Spiritualism can not be stopped by alleging that fraud has been detected among mediums. Fraud has also been detected among the clergy, but that does not disprove the essential truths of Christianity. The percentage of fraud among mediums is no greater than among the clergy, only that the greater the underlying truth the more glaring the contrast between the genuine and its counterfeit.

Mrs. A. E. Sheets writes "that as an all-round, up-to-date paper on Spiritual and current topics the Light of Truth has no superior." Mrs. Sheets is a busy lecturer in Spiritualism and a sensible woman. She has the penetrative powers of knowing a good thing when she sees it, and is, accordingly appreciative.

The man who thinks—he whose soul goes out into the universe—does not require much material space to dwell in. But he who lives in the body exclusively needs a world to be at home and feel comfortable.—Arthur F. Milton.

An answer to a question on 15th page of this issue tells something concerning the running of the cause that might be read with profit by the two factions in our ranks, one of which is in favor of allowing the spirits to dictate entirely and the other who go to the other extreme.

DISTANT READING.

At a surprise party held at my residence in Irvington, N. J., recently, Mr. George P. Clark, of No. 97 Washington street, Newark, N. J., was present as one of the guests. During the evening he was asked to read some articles psychometrically. One of the articles read was a sealed communication from a U. S. Senator, which he read from a distance of five feet, and without touching it, exciting the wonder of all present. We all hope that some one will induce him in the near future to repeat this in public.

W. L. WALKER.

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LESSONS IN LOGIC.

(Continued From Last Week.)

Logic affords a scientific process of thinking and of presenting our thoughts to the world. It teaches one to divide and to classify his thoughts. Besides this, logic is useful as affording a scientific nomenclature of the laws governing thought; it detects the violation of these laws—violations through which thought often becomes vicious. Seldom is a discourse delivered which does not contain sophisms which only logic can detect and expose.

To illustrate my meaning, a father gave ten marbles to his boy; after a while he said, "Have you the ten marbles I gave you?" "No, papa, I have not the ten; I lost three of them."

"You have lost all that you have not got." "Yes." "Then you have lost the ten."

The boy could see that he had not lost the ten marbles, but he was not able to expose the fallacy of his father's reasoning.

All reasonable people are to some extent logicians, as every living, moving thing is something of an athlete. As there are athletics that outdo all common people in their performances, so there are logicians—reasoners who outstrip all common talkers.

Corbett and Fitzsimmons have spent years of work to train their bodies to what they are; but what are they? They are at best only trained animals. In another sense they are hardly that. With all their training they could hardly compete with the lion or the tiger. Man is the victor over everything in the animal kingdom because he has the faculty of reasoning. If our reasoning faculties give us power over all the athletes in the world how important that they should be well trained. When we train the animal we train that which, in common with all other animals, dies; when we train the intellectual and the spiritual we train that which is, in this world, superior to the animal; and better than all, we train that which survives death. If this could be realized it seems to me that every one would strive for a more integral education and a more thorough spiritual development. Logic teaches its possessor to reason, reason imparts knowledge and knowledge is power.

I do not remember whether I did or did not say, in a former paper, that all logic hangs on three general axioms. Here they are:

1. All bodies exist in space.
2. Every event has an adequate cause.
3. Like causes, always, under like circumstances, produce like effects.

REASONINGS.

The process of reasoning is this: Something is affirmed or predicated of a class, and when any thing or individual (in logic a blade of grass is as much of an individual as a king or a president) is found to belong to that class that thing which belongs to that class applies to him; that is, that which is true of a class is true of every individual in that class. Any mitigating circumstances which would change one individual would, under like conditions, change the whole class to which that individual belongs.

There are several kinds of reasonings; the first and most important of which is deductive reasoning. Deductive reasoning always proceeds from

generals to particulars, or from the whole to part—from a law of nature to what will occur, or as we sometimes say, to what will happen in consequence. If you put your hand into the fire you will get it burned; if you get into water where you can not get out you will drown.

Inductive reasoning proceeds from particulars to generals, combined with the law that "like causes produce like effects." Reasoning from particulars to generals will not do unless the reasoning is combined with the law above-mentioned. You may find a thousand three-leaved clovers, but that will not prove that the next clover you find may not have four leaves. Nor would the discovery that all horned beasts had divided hoofs prove that hogs have horns.

As an illustration of this point, when all things are equal, that is, when the altitude is such that the atmospheric pressure is fifteen pounds to the square inch, water will boil at 212 degrees Fahrenheit. When this is tried over and over and found to be true of a barrel of water, a thousand barrels or of a single pint, we are justified in making the induction that anywhere and at any time where there is the same atmospheric pressure 212 degrees of heat will cause water to boil. So certain are we of that that even the kitchen girl always goes to work with the full assurance that water will boil if there is about so much heat under it. Yet inductive reasoning is not always certain. There are depths where it will take more than 212 degrees of heat to boil water; and I have been where you might keep potatoes in boiling water twenty-four hours and not cook them. There are altitudes in mountainous regions where one can very comfortably wash his hands in boiling water. Thus, in inductive reasoning we must have like conditions or circumstances in the causes in order to make them produce like effects.

It was inductive reasoning that discovered America. The driftwood which floated in from this country convinced observers that there must be somewhere an undiscovered country.

Induction teaches that things which universally precede an event are either the cause of that event or are included in the cause. Thus the temperature of the atmosphere dropping to thirty degrees Fahrenheit is the cause of water turning to ice. The mercury at the same time falls to thirty-two, but that is not the cause of the water turning to ice. The same cause that makes water turn hard drives the mercury in thermometers to thirty-two Fahrenheit.

Another mode of reasoning is by

ANALOGY.

Analogy proves that similar causes are likely to prove similar results—that things which are alike in some points are more likely to resemble each other in other points. As an illustration, earth is inhabited with living beings, some of whom are rational and intelligent. Mars and Jupiter are much like the earth in every point where we can compare them; there are certain causes why earth is inhabited; those causes, so far as we know, exist on Jupiter and Mars; like causes produce like effects, it is therefore concluded that Jupiter and Mars are probably inhabited. That is reasoning by analogy.

Inductive reasoning and reasoning by analogy are very closely connected. When an old California miner went to

New South Wales and discovered that the topography of the country was similar to that of the gold-bearing mountains of the west he reasoned inductively, and by analogy, that there must be gold there. He went to work and the result was the discovery of the Australian gold mines.

MOSES HULL.

(To be Continued.)



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"Will your honor allow me to assist you in getting ready?" the servant asked.

"It is not necessary," responded Paine, "I shall be ready in a moment."

"I thought that perhaps I might brush your honor's coat," persisted the servant.

"Oh," said Paine, "if it is only my clothes you want, I can put them in a bundle for you and I can stay at home."—Freethinker.

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**QUESTIONS
AND
ANSWERS.**

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What is psychometry?—Altruist.

Answer.—To those who sense psychic influences—whether independently or in conjunction with persons or the handling of objects—it seems strange that all have not the same experiences. Handling a photograph, for example, and feeling one's heart swell with a desire to embrace the person it represents, can no more be prevented than can a man, while handling a hot stove, prevent the same from burning him. As the latter is indicative of fire within so the former is of love within. One is feeling with the physical sense of touch, the other with the spiritual. And the latest theory is that there is no distinction between the physical and the spiritual—that one is simply a higher vibration or development of the other, and the agency through which we may look for a higher understanding of effects. Now, those who do not possess this higher sense vibration naturally deny the existence of it. A man born blind cannot appreciate sight. So a man without spiritual sense cannot appreciate what a sensitive or psychometrist feels. It is to many in the practice of this gift as if he or she were the person considered, and relating his or her own story—exposing one's own character, as it were. This is due to the momentary interblending of the two natures, and when acutely sensitive the reader also partakes of the other's ailments, thus being able to make a diagnosis of the latter at the same interval. Undeveloped or undisciplined sensitives, however, feel the force of their gift without understanding its purport. They are often great sufferers and resort to palliatives for relief. Morphine habitues spring largely from sensitives. Intemperates frequently find their first desire in an attempt to quell another's passion—either that of a fellow worker in the mortal or a spirit. We can also infuse carnal desires into sensitives by mental power as well as association—the former by thoughts for that effect directed at them. But that does not absolve them from the effects of succumbing to temptation. Each one is responsible for his own acts. But we can pity them—sympathize with them—and thus infuse strength to bear up against temptation, aiding them upward instead of downward; for a good thought is as effective for good as the reverse is for evil. But how many understand this thought philosophy? Comparatively to those who do, it is very few. But it is the duty of the knowing ones to instruct the others, and themselves practice it. Spiritualists have much to answer for. Those who ask for truth and receive it are responsible in the trust, just as a guardian of the peace is in whom power is vested, for knowledge is synonymous with power—it is power. Psychometry is therefore a power, and he who possesses it should not misapply it.

Question.—If a pure-minded individual can not be induced to do wrong under the influence of a hypnotist, can such, if a sensitive, be injured by unkind thoughts projected toward him? Can one do under pretense what he would not do in earnest?—Investigator.

Answer.—If by pure-minded you mean positively or absolutely so, he can neither be tempted by a hypnotist nor injured by unspiritual thoughts. But

if only negatively so—that is, by principle—striving to get out of an inherited weakness or an old habit, he is subject to temptation and injury, because the fundamentals are still there to give them an anchorage. Absolute freedom from any vice makes temptation impossible, whether the vice never existed or was rooted out by abnegation. Now, a vice is a force, created by indulgence somewhere in the past. To get rid of that force one must transform that force into something else—spiritualize it, as it were. Abnegation does this. It has the same effect on an unspiritual force as nature has on the crooked limb of a tree. It straightens it out if left to nature's care. So a crooked force—an imperfection in the human system—is straightened out if left to nature and not kept it crooked by continued indulgence. But until perfectly freed, man is endangered by the above.—The second question requires a similar reply. No doubt the questioner desires to know whether an absolute virtue can be applied for its opposite. Oh, yes, if he so wills it. But it nauseates or goes against one's grain, as it were, in comparison to its positivity; and when very strong it takes as much strength for an opposite taste, feeling or desire to make it act for a negative or evil effect. Of course, there are conditions under which such a revolt against the temptation sets in that a man would sooner die than succumb. Such is absolute virtue unwilling to be tempted.

Question.—Why should there be discord among a people who have a truth that needs no argumentation—notably the Spiritualists?—Newcomer.

Answer.—The disunity does not exist among the Spiritualists per se. If these were left alone there would be no disagreement, for they would understand each other intuitively. The friction is caused by those of materialistic ideas imposing their philosophy on those of spiritualistic ideas, though unconscious of the evil they are causing. They mean well enough, but can not grasp the idea that Spiritualism is a spiritual cause, and must be conducted on spiritual principles, or suffer, languish, fail in its purport. Those on the spiritual side only know that they are right and the others wrong, but do not know how to defend their rights. They simply, and often in dogmatical despair, assert that the spirits are running it, and are the only ones entitled to recognition. The opposition claim—also on the rays of spirits—that man should rely on himself and use his own judgment in these matters. This is also right; but it means after spirits have given them the ideas how to run it. They are to use their own reason in the use of the impressions, not in creating impressions for that effect. And here is where the blunder lies. They do not know the difference between their own and spirit impression. Experience is the only teacher, and as long as any one has not mastered this he should trust to some one who has. This not only applies to the cause as a whole, but to every department or branch thereof.

Question.—Why have young mediums so many spirits in their bands, while older ones make no such claims?—Innocent.

Answer.—Because the younger and inexperienced generally have more discords and need greater protection, and often have a larger number of attractions on account of these discords or imperfections; for bands are mostly constituted of earthbound spirits with one higher spirit as a guide. It is no special credit to anyone to boast of a large band except on occasions when needed. One high spirit can throw sufficient light around a medium to blind any number of earthbound spirits if the medium has sufficient spirituality to reflect this higher light. If

not, the medium will have a "band," either of earthbound friends as a protection or of attractions by the law of affinity, often a mixture of both, with a conflict between them for control—one to keep down the medium's passions, the other to entice them or tempt them for their own pleasure.

Question.—I have a friend, claiming to be a Spiritualist, who is ever seeking tests. A thought flash on this will be appreciated by each member of our household. E. R. W.

Answer.—He is not a Spiritualist, but a Spiritist. Tell him to give up test hunting and "come up higher," or he will be in the dark when he gets "over there." Tests are only to convince a man of immortality. One is enough for any reasonable being. After that comes the philosophy or a definition of that test—each test being suited to the individual on which he has to build. If he misses his opportunity he only is the loser.

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"Stand like an anvil," when the sparks
Fly far and wide, a fiery shower;
Virtue and truth must still be marks
Where malice proves its want of power.

"Stand like an anvil," when the bar
Lies red and glowing on its breast;
Duty shall be life's guiding star,
And conscious innocence its rest.

"Stand like an anvil," when the sound
Of ponderous hammers pains the ear;
Thine but the still and stern rebound,
Of the great heart that can not fear.

"Stand like an anvil," noise and heat
Are born of earth, and die with time;
The soul, like God, its source and seat,
Is solemn, still, serene, sublime.

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—Mrs. M. McCaslin will act as our agent at Lake Brady camp.

—M. P.—Do not pay any attention to those who profess too much. The only healing such can do is to take down the swelling in a pocketbook.

—Mrs. J. D. Compton, lecturer and phrenologist, of Washington, D. C., will spend the summer in Ohio and Indiana. Will accept engagements wherever located.

—G. A. H.—Rules for organizing a society are printed in issue of February 20th. Had you added your address to your question we would have sent you the paper.

—E. J. Bowtell's camp meeting engagements are Freeville, N. Y., July 24, 25 and 26, Sylvan Beach, N. Y., July 28 to August 8. Speaks at Auburn, N. Y., August 15. Address en route.

—If you know of a friend who is anxious to try a quarterly subscription to a Spiritualist paper tell him of our offer—a three months' subscription to the Light of Truth and a copy of "Psychic World" as a premium by which to remember us.

—Mrs. A. E. Sheets writes: "On account of my mother's health I had to give up contemplated July work in eastern camps. My dates are now as follows: Chairmanship of Grand Ledge camp from July 25th to Aug. 22d; Cassadaga from the 24th to the 29th of August; North Collins, Sept. 3d, 4th and 5th; late in same month, probably Nashville, Tenn.; Nov., Berkley hall, Boston; Dec., Indianapolis; Feb. and March, Lake Helen, Fla.; the entire session, April and May, Buffalo."

NOTES FROM MORMAN LAND.

Geo. A. Hicks, of Spanish Fork, Utah, writes: "Last week an old polygamous Mormon died here and was buried. Eight of his living wives and twenty-six of his children occupied seats at the funeral.

A short time ago, on Sunday, some boys went down a lane in a field and had a horse race; one of the horses fell down and was killed. The boy that was riding him and the Mormon elder who preached his funeral sermon said God had called him, but what for he (the speaker) did not know.

A short time ago a good Mormon lady died and the sisters who prepared her burial clothes forgot to mark her "garments" on the knee, so they went a few nights after and dug her up and put the proper mark on them so that when she will be resurrected she will not be ashamed to be seen.

GEO. A. HICKS.

Every scheme concocted with deception underlying it carries with it a warning which is sensed by the majority, and makes that scheme a failure in the end. Honesty is therefore the best policy when great and lasting results are to be achieved.

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Mrs. C. M. Sawyer, materializing medium, will occupy the Pettigrew cottage at Clinton Camp during July and August.

Address F. T. Ripley at Moravia, N. Y., for engagements. Has first two Sundays of July open. Will be at the Freeville, N. Y., camp, which opens July 25th.

Mrs. Mary C. Lyman may be addressed at 1722 Arapahoe st., Denver, Colo. Will accept lecture engagements for camps and societies, and solicits correspondence on line of U. P. R. R. to California.

Mrs. Ida P. A. Whitlock speaks at Salem, Mass., in October; Providence, R. I., November; Pittsburg, Pa., Dec., '97. The Sundays of Jan., '98, at Columbus, O., and during the week will speak under the direction of Ohio State association. She would like to fill the month of February in the west. After March 1 her work will be in New England. Societies desiring her services may address her care Banner of Light, Boston, Mass.

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RESOLUTIONS OF RESPECT.

At a regular meeting of the board of trustees of the First Church of Spiritualists of Pittsburg the following resolutions of respect were adopted:

Whereas, In the divine plan of life our brother, Dr. Nickolas N. Schenkel, on the 9th day of June, 1897, received the message from the angel world, "Come up higher;" therefore, be it

Resolved, That we hereby express our sorrow at his departure, realizing that we shall miss him from his accustomed place in our meetings, where the warmth of his smile and the ever-ready clasp of his hand attested the sincerity of his unfailing friendship and that many to whom he, in his quiet and unostentatious way, proved a valued friend, shall rise up and call him blessed.

Resolved, That we shall miss his wise counsel and advice as a member of the board of trustees and as one ever ready to devote time, energy and money to advance the cause of Spiritualism, so dear to him.

Resolved, That our loss is his gain, and that in the higher sphere of life a larger field of labor awaits him, and we know that he will minister to the sorrowing wife and children by the silent benediction of his spirit presence.

Resolved, That copies of these resolutions be sent to the Spiritual papers, to his family, and spread upon the minutes of the church.

Signed: The Board of Trustees, First Church of Spiritualists.

G. FRED DORSEY, Secretary.

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